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# *The* CHRISTIAN CENTURY

*A Journal of Religion*

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## The Real Hero of the Peace Pact

*An Editorial*

Eucken's Spirit Still Lives!

By Julius Seelye Bixler

Why Men *Do* Go to Church

By Charles S. Brown

The Russo-Chinese Dispute

*Editorials*

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# The CHRISTIAN CENTURY

July 31, 1929

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## Contributors to This Issue

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CHARLES S. BROWN, Congregational minister at Longmont, Colorado, contributed an article to The Christian Century of July 10 on the subject "Why Men Do Not Go to Church."

## The Peace Pact is Law

And so, the Kellogg peace pact has now been finally and formally ratified. The representative of Japan, last of the original fifteen signatories to adhere to the pact, has handed to President Hoover the document attesting the ratification by his government, and the President has certified that all the conditions have been fulfilled and has issued a proclamation that the pact is now in full force and effect as law. This week's editorial pays a deserved tribute to the man who, without official status, planted the seed of the outlawry idea and with his own hand wrought to make it grow. His clear legal mind framed the concept, and his tireless energy pressed it upon the attention of those who were in a position to incorporate it into law.

Here undoubtedly is one of those cases in which tact and modesty were as essential as insight and persistence. Mr. Levinson had the genius to keep himself out of the picture. He was more anxious to get the thing done than to gain for himself any credit for the doing of it. When one recalls the many cases in which some great achievement has been interrupted, or its dignity marred, by insistence upon personal recognition, one can appreciate the better that fine quality of disinterestedness which is in evidence here.

Just at this moment, after being the first reader of this editorial and writing the above lines, I turned to the radio and picked up the broadcast of the ratification ceremony in the East room of the white house. It was a great moment. Perhaps historians a thousand years from now will be marking this day and hour—one o'clock on Wednesday, July 24, 1929—as the end of one age and the beginning of another, like the fall of the Roman empire and the capture of Constantinople. The old landmarks of history are all connected with wars and dynasties: the fall of this, the battle of that, and the siege of the other. Would it not be a more notable turning point in the story of civilization if this should mark the end of the age of war and the beginning of the age of peace?

And suppose it is true that there is still much to be done for the development of a technique of peace, and that there is a good deal of quarreling and some bloodshed before that is accomplished. It is also true that there is considerable ice and snow after the winter solstice, and that it is some time from New Year's day to the Fourth of July. New epochs of history do not come in with a bang. The important thing is that they come in. Nor does it matter much who brings them in. Still, in the interest of fairness and historical accuracy, it is well to know who our benefactors are.

The title of Mr. Bixler's article on Eucken may repel readers who do not care much for philosophy. Those who allow themselves to be repelled will make a mistake. This article is not about philosophy but about a man who, as a philosopher, became the interpreter of his country's mind and life. I doubt whether Germany is today "spiritually chastened," as Mr. Bixler says. But his article as a whole shows a clear and, I think, a correct diagnosis of the situation and an understanding view of the place that Eucken holds in German thought and culture.

Yes, of course the weather is rather hot, but "it isn't the heat, it's the humidity," and besides, "the nights are always cool." And anyway, I have been able to forget both the heat and the humidity while reading this issue of The Christian Century better than I have for some time. Try it—with an electric fan.

THE FIRST READER.

# The CHRISTIAN CENTURY

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## EDITORIAL

**B**Y HIS prompt, direct acceptance of diplomatic responsibility in applying the peace pact to the Russo-Chinese threat of war, Secretary Stimson reflected the spirit of the American people, just as his predecessor, Mr. Kellogg, reflected the spirit of

### Mr. Stimson Shows the World the Real America

America in the negotiating of the pact. The charge of selfish isolation and unconcern in which Europe and many Americans have freely indulged for a decade against the United States falls flat in the face of Mr. Stimson's reminder to both China and Russia that each had promised never to seek the settlement of an international dispute by resort to war. The action was on our own government's initiative. No interested government called upon us to take a hand. The motive which actuated Secretary Stimson and President Hoover was as nearly altruistic and idealistic as any nation's motive could be in a world so closely knit together as our world is coming to be. America's material interests are more nearly negligible in the eastern quarrel than those of any other great power. By his action, Mr. Stimson told the world that it is all false to say that because the United States is not a member of the league of nations it is therefore not interested in peace and will do nothing for peace. The emergence of America from the false position in which European post-war diplomacy thrust her is hardly less significant than the, at present writing, apparently hopeful prospect of a pacific settlement of the Manchurian quarrel itself.

### The Russo-Chinese Controversy

**T**HE flare-up between Russia and China can be understood only in relation to the background of the past decade. Russia has been China's "best friend." The soviet government was the first to renounce the unequal treaties and to adopt toward China an attitude of respect. During China's long reign of chaos her radical elements gave hospitality to the soviet emissaries who flocked into the strife-

torn land in great numbers, propagandizing on behalf of bolshevik principles. Thousands of Chinese were sent to Russia to receive instruction in the methods of the soviet government, looking toward the eventual establishment of a dictatorship of the proletariat in China. A special school for Chinese was established in Moscow to further this purpose. When the nationalist party finally succeeded in bringing practically the whole of China under its sway, it moved decisively toward the right, announced to the world that China aspired to a place in the family of orthodox democracies, broke with Russian influence and began sending the propagandists home. But soviet influences had penetrated far into Chinese life, and the authorities have had enormous difficulties in freeing the country from nests of Russian revolutionaries. The Chinese government claims, through an official manifesto, that the Russian officials of the Chinese Eastern railway in Manchuria have grossly abused their special status under the treaty of 1924, and were found, in a raid on the soviet consulate in Harbin, to be implicated in conspiracies for the destruction of the railway itself and the assassination of members of the Nanking government. The government, it contends, can not do otherwise than support the Manchurian authorities who sent the soviet railway officials back home and took control of the railway.

### Is There a Right and Wrong in the Case?

**S**O FAR Russia has made no satisfactory statement of her side of the dispute. The soviet government has insisted upon its demand for the restoration of the status quo—the return of the soviet railway officials to their posts, and the guarantee of protection for Russian citizens in China—before it will consider the merits of the dispute either by negotiation or arbitration. China offered to send a plenipotentiary to Moscow to negotiate a pacific adjustment of the dispute. But Russia will not agree to receive him until the status quo is restored. As to the right and wrong in the dispute, the world will more readily be-



lieve China's ex parte statement of the case than anything Russia may say. In view of the permeation of China by Russian influence for so long a period, it is easy to believe that the situation is fairly described in China's statement. The new government which seems on the point of bringing order out of the chaos of internal strife will command the sympathy of most of the world in its efforts to shake itself free of alien Russian influences. But China's apparent refusal to consider arbitration or other pacific adjustment of the railway dispute except on the basis of her seizure of the railway as a *fait accompli*, will not appeal to world opinion. The dispute to be settled lies behind the seizure. China cannot expect world approval for any high-handed action. Russia appears to be in the right in demanding that pacific attempts at settlement shall be preceded by the restoration of the status quo. This principle of justice is reinforced by the material interest of Japan. For though Japan cannot have any sympathy with Russia in China's efforts to shake herself free of her soviet neighbor, neither can she look on with complacency while China arbitrarily seizes a railway and refuses to submit her act to impartial inquiry and adjustment. If China can do that once, Japan is not unlikely to be in Russia's boots when China tries it again. It is not safe to predict the outcome of the present tension, but from this distance it seems safe to believe that the dispute will be settled, not only by pacific means, but on principles of justice which, instead of leaving Japan restless and suspicious, will appreciably clarify those principles of fair dealing which not only far eastern peoples but all nations must honor if the peace of the world is to be maintained.

### Mr. Wickersham's Suggestion Finds Few Friends

IF THE suggestion made by Mr. George W. Wickersham, chairman of President Hoover's commission on law enforcement, was intended to placate both the wets and the dries, it failed signally. It has apparently won none of the dries and only some of the wets. In brief, his proposal is that the Volstead act and the prohibition laws of the several states be so amended and harmonized that henceforth it would be the duty of the federal government to prevent the importation and interstate shipment of liquor, while each state would prevent illegal sales within its own territory. The dries object to this because they know that some of the states will not even try to enforce such a law. It would seem to be futile to expect effective enforcement without federal cooperation from a state which has repealed its prohibition law and will not even cooperate with the federal government. Many of the wets object to it because it implies that it is the duty of the states to enforce this law. Both of these objections were expressed in the conference of governors, in session at Groton, Connecticut. Gov. Ritchie, of Maryland, was the spokesman of the opposing wets. It is his view that the states have no

responsibility whatever for the enforcement of any provision of the federal constitution. Certainly the federal government has no machinery by which to compel the states to act, and no right to do so. And it is difficult to see how efficiency in enforcement would be increased by laying on the states the whole burden of local enforcement. If it is hard for federal officers to dry up the fountains in a wet state, it would be harder still to get the wet state itself to dry them up. What it would amount to would be a total failure of enforcement in states which are predominantly wet. No wonder the Chicago Tribune summed it up in the headline, "Wets jubilant over dry plea of Wickersham." Well they might be. But this applies, of course, especially to those who are satisfied to have prohibition fail on any terms, rather than to those who have some concern for the honor of their states.

### Should the Courts be Permitted To Gag Press and Public?

THE editor and the chief editorial writer of the Cleveland Press are under sentence to serve thirty days in jail and pay fines of \$500 each for contempt of court for having criticized a Cleveland judge. The judge had issued an injunction restraining the sheriff from interfering with the operation of the "contribution" system of betting "if the same be not in violation of the law." The editorial which formed the basis for the contempt charge described the injunction as either monstrous or ridiculous and hinted that the judge was being deceived or influenced by racetrack interests. The judge defends his citation of these newspaper men for contempt on the ground that the court has inherent power to determine what actions are punishable as contempt of court. The case is in some respects parallel to the Shumaker case in Indiana, where the state superintendent of the Anti-saloon league was punished for contempt for having expressed an unfavorable opinion of certain judges and where it was held that the governor's pardoning power did not extend to such a case. The action for contempt of court grew out of the necessity of giving the courts a weapon with which to protect the dignity of their own proceedings and a sanction by which to enforce their lawfully issued writs. If, for example, a man rises in the court room and calls the judge a liar, he is properly liable to punishment for contempt. If the court orders a witness to answer a question and the witness refuses, he is equally liable. If a person to whom a judicial order, such as an injunction or a mandamus, is directed refuses to comply with the order, he can properly be held to be in contempt of court. But for judges to use this instrument as a means of silencing criticism of their actions outside of the courtroom by the press or the public is itself both monstrous and ridiculous. The wet press, glad to see any indignity put upon an Anti-saloon official, took the Shumaker case as rather a good joke on the dries and missed an opportunity to speak a strong word in defense of their own liberties. Perhaps they did not



see that their own liberties were involved. They ought to see it now. But that portion of the press which is deeply implicated with the racing interests will doubtless not care to speak out very boldly on their own behalf even now. But the thing is an outrage, none the less. It is the assumption of a tyrannical power wholly foreign to American law and government. It is contempt of the constitution and the bill of rights, and that is something a good deal more serious than contempt of court.

### Catholic Organ Compares Mussolini to Napoleon

ON THE eve of the emergence of the pope from his self-imposed confinement in the vatican, an event of historic importance which is set to occur on July 25, wrangling still continues between the spokesmen of the church and the state. The magazine, *Civiltà Cattolica*, which ranks next to *L'Osservatore Romano* as an organ of official Catholic opinion, has published what amounts as nearly to an attack upon Mussolini as anything can and still be published in Italy. The article compared Mussolini's attitude toward Pius XI to Napoleon's treatment of Pius VII, and hints that il Duce's St. Helena is waiting for him in the fulness of time. The drawing of such a parallel at the moment when the official representatives of fascismo and the vatican are trying to conceal, if not to reconcile, their differences, is no help at all toward the production of an atmosphere of peace and harmony. Difference of opinion has also arisen as to whether the concordat and the treaty are mutually interdependent. Foreseeing the possibility that the provisions of the concordat with respect to education may turn out to be so ambiguous and to conceal such divergences of policy that the concordat itself may be unworkable, the fascists insist that even so the treaty and the papal recognition of the king must stand, while the vatican view is that the whole settlement must stand or fall together. The whole affair illustrates as well as anything could the entanglements which naturally ensue when two parties with whom there is no genuine meeting of minds at a common point attempt to enter into a compact by which each hopes to gain something of value to itself while surrendering nothing of importance.

### A Girl Without a Country

BECAUSE she would die for the country of her proposed adoption but would not kill for it, Martha Jane Graber, a student in Bluffton college and a native of that part of Germany which is now a part of France, was for the second time refused citizenship in the United States. Besides being a Christian, Miss Graber is a licensed nurse and pleaded the incongruity of killing with the ethical code of her profession. Her examination by Judge Becker, of Lima, O., as reported by the *Cleveland Plain Dealer*, is instructive:

"Suppose someone should attack your mother. What would be your duty then?" "To try to protect her." "Well, how would you protect her, by nursing her after she was injured or by standing in defense of her?" "I would stand and die in defense of her." "Are you willing to take the oath to protect this country in the same manner?" "I would." "Would you fight in defense of the United States? That's what the oath means." "I don't know what I would do." "Would there be any hesitancy on your part to protect your mother? Would you die to protect her? Would your bear arms in your protection? Would you kill to protect her?" "I could not kill even to save my mother." And so, her application for citizenship was dismissed. Bluffton college is a Mennonite institution. Miss Graber is a member of that denomination and is planning to go as a missionary to Africa. The Mennonites are among the strongest of conscientious objectors to violence. Under the recent ruling of the supreme court, Judge Becker was doubtless justified in saying that the oath of allegiance means willingness to fight, but every successive case reveals new absurdities in such an interpretation. Here a missionary nurse, belonging to a body which makes abstinence from war a cardinal doctrine of its faith, is refused citizenship although she is willing to take an oath that she would protect the country as she would her mother—to her own death if necessary. Criticism upon the attitude of Russia and China in relying upon "war as an instrument of national policy" in settling their dispute, in defiance of the express terms of the peace pact to which they have adhered, may well be suspended so long as the courts of this country interpret the oath of allegiance as involving, above everything else, willingness to bear arms against an enemy.

### A Constructive Suggestion for Masculine Dress Reform

WHEN the temperature stands in the neighborhood of ninety and the humidity at about ninety-nine, and men continue to wear coats and trousers and collars and neckties, all for the sake of "looks," while women enjoy the freedom of costumes which not only look much better but present every ocular evidence of offering only nominal obstruction to the radiation of bodily heat, one is impressed anew with the conservatism, not to say the unintelligence, of the overdressed sex. This has been so often remarked before that it would scarcely be worth while to mention it again if it were not for the fact that we believe we have, by diligent research and concentrated thought, discovered the key to the apparent reluctance of the male to dress comfortably in hot weather. He does not know what to do with the things that he carries in his pockets. You can't carry two pounds of keys, pocket-knives, billfolds, subsidiary currency, fountain pens, pencils, smoking materials and appliances, unanswered letters, unpaid bills, engagement books, checkbooks, watches, spectacle cases and pocket-hand-

kerchiefs in a one-pound suit of clothes. So long as man insists upon carrying on his person enough assorted hardware, stationery and drygoods to fill a roll-top desk—or at least a small valise—the dress reform movement for men will be fatally handicapped. The reformers have started at the wrong end of the problem. The first step must be to provide for the impedimenta. A hand-bag will not do. Man wants to have his hands free. An adaptation of the Scottish sporran or of the girdle-pouch that went with the doublet and hose of earlier days is the thing. With that as a starting point it ought to be possible for the sartorial experts to design a cosume, light and pocketless, which would be sufficiently adapted to hot weather so that it could be worn without that humiliating sense of stupidity which oppresses most men when they reflect upon the inappropriateness of their clothing on a warm day.

## The Real Hero of the Peace Pact

AT THE MOMENT when President Hoover is proclaiming the legal effectiveness of the Kellogg pact, and justly honoring Mr. Kellogg, M. Briand and Mr. Coolidge for their faith and skill in negotiating it, it seems appropriate to point out the real hero of this magnificent achievement—the man who first conceived the idea of proceeding against war by outlawing it, who inspired a great movement for the realization of his idea, who discovered leaders for the movement, and who supplied them with vision, with faith, with arguments and with the strategy by which it finally reached its goal. This man is Salmon O. Levinson. He, more than all others, official or unofficial, who have contributed to the outlawry of war, deserves our plaudits.

Those who wrought with Mr. Levinson during the ten years which culminated in the signing of the pact of Paris, August 27, 1928, from Senator Borah, the statesman, to John Dewey, the philosopher, confess that Levinson was the original and constant fountain from which their major thoughts were derived and by which their advocacy of the cause was continually refreshed and directed. Professor Dewey spoke for them all when, upon reading in a leading magazine an article of his own on the outlawry of war, he declared that he felt like a plagiarist. Each member of the small group of writers and speakers and statesmen who shared in the pioneering of this revolutionary conception of world peace would bear similar testimony. No doubt each one made his own distinctive contribution to the development and interpretation of the idea, but Levinson's mind was always the center to which problems were brought and from which definitive solutions emanated.

When Mr. Levinson in February, 1918, published the first expression of his thesis in a magazine article, he made no claim to erudition in international mat-

ters. He was, and still is, the head of a well-known firm of corporation lawyers, specializing in the reorganization of insolvent industrial concerns and railroad companies. His special interest in world peace began with a prompting to inquire as to the standing of war in international law. The discovery that there was no law against war, but that, on the contrary, war was the supreme legality in international relationships, struck him with astonishment and awakened in his mind certain challenging questions concerning our traditional efforts to abolish war. How can we hope to abolish war so long as it is legal to wage war? he asked. What security can any peace structure possess when its foundations must perforce rest upon the fact that war is legal? The first thing to do with war, he saw, is to make it illegal, to brand it as an international crime under international law.

For this insight Mr. Levinson coined a new word: war must be *outlawed*, it must be plucked out of its favored position within the law of nations and cast outside the law. The law must be turned against war. How can this be done? Apart from the slow development of international custom, there is only one way by which new international law can be created, that is by international agreement or treaty. A treaty is law for the parties signatory to it. A universal treaty would be law for all nations. The task of world peace, therefore, Levinson saw, is nothing less than the outlawry of war by means of a universal treaty in which the nations would agree to renounce it as an instrument for the settlement of their international disputes. His mind did not stop here, but went on to envisage the structure of permanent peace. With war outlawed, he saw a real world court arising, invested with complete juridical functions and administering a code of international law whose statutes should all reflect the basic law of the world, namely, the international treaty by which war had been universally renounced.

This was Mr. Levinson's primary and essential insight. It is not our purpose to interpret it here. Readers of *The Christian Century* have had ample occasion in past years to come to terms in these pages with the merits of this proposal and the juridical philosophy which underlies it. Fortunately, events—magnificent events—have carried the proposal beyond the stage where a discussion of its merits is either necessary or profitable. The essential insight which smote the vision of the Chicago lawyer has been realized. On the day on which these words go to press President Hoover is proclaiming to the world in the presence of representatives of some fifty nations that the Levinson idea is now the law of mankind.

The story we wish there were space to tell has not yet been told. It is the story of the outlawry campaign. How did Levinson's original insight find its way through the maze of a decade of agitation and controversy until at last it got for itself a body in the Kellogg pact? The answer is found in the personality of the man to whom the insight was first given. The movement for the outlawry of war seems to those

who shared in it to have been guided at many points by something strangely like divine Providence, but at no point was this Providence more clearly revealed than in the selection of S. O. Levinson to be the father of the idea. For Levinson is no mere dreamer of dreams. He is the most practical minded of men. With him thinking and action blend. And his action is intelligent action, as shrewd as it is prompt and vigorous.

The story of the outlawry of war, now substantially consummated in the Kellogg pact, is the story of this one man's consecration of ten years of tireless personal labor, first to win key men and women to his idea, and then to work with them and through them in each new phase of the movement according to the strategy which his own brain conceived. He began bare handed. He was a private citizen. He was without any political station. He had no organ of expression through which to enlist a public following. He selected two men—a statesman, the late Senator Knox, and a philosopher, John Dewey—and tested his idea on them. Within two weeks after Levinson's first article was published Dewey wrote an article for the same magazine in support of Levinson's thesis. Knox gave sympathetic encouragement at once and eventually voiced his support in a speech on the senate floor. Mr. Levinson found a preacher, Dr. John Haynes Holmes; an eloquent crusader and diplomat, Col. Raymond Robins; a jurist and leader of women, Justice Florence E. Allen; and more significant than all others, Senator Borah, destined to be the chairman of the foreign relations committee of the senate. There were others, but these were the principals. Without exception, all were won to the cause of outlawing war by Levinson's direct personal presentation of his idea. He was prophet, but he was also apostle. His vision was like Isaiah's. His energy was like St. Paul's.

Restless and tireless, resourceful, self-confident, and unselfish, he neglected his private business, became almost a commuter between Chicago and Washington, carried on a vast correspondence, watched with an eagle eye for every favorable opening to get his proposal into print, or to put it on the lips of some publicist, or to inject it into a senate debate, or to get favorable mention of it in a Presidential message (all the earlier references to outlawry by Presidents Harding and Coolidge were the direct result of Levinson's efforts), or to establish contacts with responsive minds in Britain and on the continent. Lacking any organ or institution, he became himself a kind of institution. He created the American Committee for the Outlawry of War, under whose auspices his activities could be carried on more impersonally, although the headquarters of the committee were his own law office. By manifold ways, which would fill a book if they were recited, he started the movement of public opinion, widened it into a stream and in the end directed it into the channels of official international diplomacy. It is doubtful that history can show a comparable instance of one man beginning at zero

with an idea of such magnitude, who carried on its propaganda with such energy and intelligence that in the space of a decade all the governments of the world were brought to acknowledge its validity and to set the official seal of their fealty upon it.

It was not a case of an idea thought out by a single mind and taken up by powerful leaders of public opinion who carried it to its consummation, leaving to its author the bare honor of having originated it. Anything but that. The movement for the outlawry of war never ran away from its originator. Mr. Levinson was always ahead of it. The movement never became independent under the power of its own steam. It was kept going by energy and vision supplied by the dynamic source from which it derived its original impetus. Its fate was precarious up to the very last. It passed crisis after crisis. And at each crisis it was the master mind of its originator who provided the solving strategy or formula by which the movement was released and advanced into a new phase.

Looking backward, one who is familiar with all the phases through which the outlawry of war has passed will discern at least eight major events in the course of the movement, each of which marks a definite and strategic advance.

1. The senate debate on the league of nations in 1919 and 1920, with articles 10 and 16 of the covenant pushed to the fore. Mr. Levinson was an active participant in the controversy, through personal contact with various senators, especially Senators Knox and Borah. With the rejection of the league chiefly because of its war articles, the ground was cleared for an aggressive program of education and agitation for the outlawry of war.

2. The introduction, in 1923, in the United States senate, of the Borah resolution looking toward the outlawry of war. Mr. Levinson intimately collaborated with Senator Borah in the preparation of this resolution.

3. The coalition agreement of 1925 with representatives of many peace organizations, committing all to support the adherence of the United States to the world court on condition that the nations should outlaw war within five years. The suggestion and the formula originated with Mr. Levinson.

4. The eleventh-hour Moses reservation, injected into the senate debate just before the vote on the world court was taken in January, 1926. The reservation provided that the judgments of the court were not to be enforced by war under any name or form. It was defeated, but it greatly clarified the outlawry proposal in contrast with other conceptions of peace. The reservation was written by Mr. Levinson.

5. The Christmas, 1926, number of *The Christian Century*, devoted entirely to an exposition of the outlawry of war. Mr. Levinson not only contributed the leading article, but supervised and financed the sending of copies of this issue to nearly twenty thousand publicists and statesmen of Great Britain, all the countries of continental Europe and many other coun-



tries. This seed, reinforced by other influences, took root in many places, notably in the secretariat of the French foreign office where it later appeared in the Briand proposal.

6. The creation in February, 1927, of a European office of the American Committee for the Outlawry of War, with the appointment of a European representative of the Committee.

7. The Briand proposal of April 6, 1927.

8. The impasse, in February, 1928, in the Kellogg-Briand correspondence, as to the obligation of members of the league of nations to go to war under certain circumstances in accordance with articles 10 and 16 of the covenant.

These are only some of the mileposts of outlawry's progress. The movement all the way along was saturated with the thought of its founder. Every effort to deflect it into the forms of European peace thinking was met not only by an uncompromising firmness on the part of the advocates of this typically American expression of peace idealism, but by the prompt and practical efforts of its author. Levinson seemed to have a genius for being on the spot when there was a crisis or a fresh opportunity. With almost uncanny insight he sensed the fateful significance of events in which the outlawry of war was involved, or which could be turned to account as clarifiers and carriers of the idea. There is an invitation here for the historian to tell a story than which none could be more fascinating in the entire range of peace effort. Obviously, this is not the time or place to undertake it. But a bare suggestion of Mr. Levinson's part in the final chapter of the outlawry of war will illustrate his way of working.

On April 7, 1927, when he read in his morning paper that M. Briand had on the day before proposed a bilateral treaty "outlawing war" as between France and the United States, Mr. Levinson left immediately for Europe. Plainly, big events were in the lap of the gods. Hurrying from England to France, he spent three weeks in frequent conversations at Quai d'Orsay, accompanied by Mr. Harrison Brown, the European representative of the American Committee for the Outlawry of War, an Englishman living in France. The whole philosophy of the American movement was interpreted to the secretariat of the foreign office. Mr. Levinson found the French official mind perceptibly disappointed at the lukewarm reception the Briand proposal had received in the United States, and hesitant about taking any further step until some recognition of the proposal was indicated by our state department.

Despite this reserve, Mr. Levinson outlined a procedure which he was convinced would meet with the approval of the American people. He asked, first, that M. Briand's proposal be not left in the air as a mere casual and informal suggestion, but that it be drafted in the form of a treaty and that this treaty be presented formally to the state department of the United States; secondly, that this treaty be written in simple language, and very briefly, so that a child or

the man in the street could understand it; thirdly, that the draft treaty should not undertake to provide any mechanism whatever for the maintenance of peace, his theory being that if mechanisms were included the discussion would center on the mechanisms, and the essential thing—the renunciation of war—would be eclipsed; and fourthly, that the draft treaty should undertake to make no distinction whatever as to "kinds" of war, but should renounce war itself, as an institution. He stressed particularly the futility of outlawing "aggressive war," and spent many a conference in discussing the point of view of the American outlawry of war movement on this futility.

Not many days after Mr. Levinson's return home, Mr. Herrick, our ambassador to France, whom he had kept closely advised of all his conferences at Quai d'Orsay, returned to the United States for his summer vacation, bringing with him a draft treaty from the hand of M. Briand, which he presented to Mr. Kellogg. Without divulging its contents, Mr. Herrick advised Mr. Levinson that he was sure he would be pleased with the treaty. This was the last of June, 1927. Six months later, when Mr. Kellogg disclosed the nature of the Briand draft, it was found to contain every desideratum for which Mr. Levinson had pleaded, even reflecting much of his own language.

This bilateral treaty was not adopted, as bilateral. But when Mr. Kellogg, acting on Senator Borah's prompting, made, on December 28, 1927, the startling proposal to M. Briand of a multilateral treaty renouncing war, the text of this French draft was used verbatim, except for such insubstantial changes as were required to translate the text from bilateral into multilateral terms. This was the identical text of the pact that was signed in Paris in August, 1928, and is now proclaimed as world law by President Hoover.

We do not derogate from the honor that is due M. Briand or Mr. Kellogg or Senator Borah, whose names are indissolubly linked with the diplomatic and legislative negotiation of the peace pact; they cannot receive too much honor from mankind. But the debt which humanity owes Salmon O. Levinson is greater than that due any other man whose name is associated with this act abolishing war as a legal institution.

Mr. Levinson's service was *sui generis*. He divides his peculiar honor with no man, however exalted. He it was who first conceived the idea. He was at first its lonely apostle. He picked its earliest interpreters. With no adventitious aids he launched a movement on its behalf. He infused his own energy into this movement, spending without stint his own resources to bring it to its culmination. He guided its course away from every jeopardy of compromise or futility.

Having attained formidable proportions in the United States the movement flung its idea across the sea. A faint echo came back in the form of the Briand proposal, an offer prompted more by a desire to be friendly with America, than by a clear understanding of the implication of its own terms. Lev-

inson seized on this, developed and clarified it, saved it from the fate which European-minded American peace advocates were preparing for it, and at the supremely critical moment in the negotiations, when neither Mr. Kellogg nor M. Briand knew what to do, Levinson inspired the solution which released the negotiations and set them forward to the goal of complete agreement.

On the day when all men who still have capacity for faith in mankind, who hate war and who hope for peace, are acclaiming the Kellogg pact as the instrument of a new era in world relationships, it is well to reflect that there was once a time when there was only one man in all the world who believed in the Kellogg pact.

## Books and Their Use

### A Parable of Safed the Sage

**I** SATE among my Books, and I held one of them in mine hand, while others were lying about me. And a friend of mine entered, and said, Art thou reading?

And I said, When I read, I have one Book, but if I do but browse, I pile many books about me. There be times when a man should be wedded to a Book and other times when he may flirt with a number of them.

And he said, Reading is great sport.

And I said, Taking things all together, I am rather glad that my Honoured Parents taught me to read. Nevertheless, reading is not without its disadvantages.

And he said, It helpeth to pass the time.

And I said, That is one of the worst things about it. Time passeth while we read, and most that men read is not worth the time.

And he said, Is it so bad as that?

And I said, How much of what thou hast lately read dost thou remember, and how much is the good which thou possessest increased by what thou dost remember?

And he said, Even if I remember little, is it not well to have read?

And I said, I live hard by a pen, though not in one. It would fare ill with me if people ceased to read. But I am distressed sometimes when I consider how little of what men read is good for them.

And he said, Doth not reading widen the range of one's thought?

And I said, It may be so, or it may be that reading shall become a substitute for thought. Some great men I have known read little and think much. Nevertheless, I stand reverently beside the Printing Press, and am proud that I serve the Press and that it is my servant. For what I think and write, that must it print; and it may be that some folk will read it.

And he said, Beware lest thou teach them that it

is inadvisable to read. Lest haply they believe thee, and thou be left without disciples.

And I said, I do not advocate Illiteracy, but Literacy is one thing and Learning is another, even as a Meal-ticket is not a Meal, nor a Railway ticket a Journey. Happy is the man who hath a Good Book and is able to read and understand it and to make use of its teachings. His shall be the accumulated wisdom of the centuries. For him have the ages spoken. And well is it that there is so much for him. Howbeit, reading doth not of itself make a man wise, and there be men who read who might better be Plowing Corn, and others whose Insatiate Hunger for reading hath left them no ability to Digest what they have already read.

And he said, I am glad thou dost not disapprove of reading, for I was thinking of passing the Book-stall, and buying one of thy books.

And I said, From such a purpose I would not dissuade thee.

And I know not if he bought it, or only thought that he would do so, and bought a Best Seller instead.

## VERSE

### Song

**L**IFE, in one semester  
You wear so many masks,  
If you're sage or jester  
My spirit often asks.

Oft you seem so tragic,  
I fancy you are Woe;  
Then, as if by magic,  
In Laughter's garb you go.

Now I see you youthful,  
Now limping like a crone.  
Life, for once be truthful—  
Which face is all your own?

CHARLES G. BLANDEN.

### Alabaster

**F**ROM rough stone we are carved.  
Chisels dig into the flesh  
And hammers beat the bones.  
Let old winds blow  
The powdered stone away.

Then the white soul shall stand,  
An alabaster god  
Against a purple sky. . . .  
Chiselings at its feet,  
And maul and hammer on the floor  
Because the Great Hand is through.

Senility will veil  
This god with silver gossamer;  
Eternity will unveil it.

RAYMOND KRESENSKY.

# Eucken's Spirit Still Lives!

By Julius Seelye Bixler

**B**ETWEEN the overbearingly self-confident Germany of the days just before the war and the spiritually chastened Germany which the visitor sees today yawns a gulf whose importance it would be difficult to overestimate. Many of the elements in German life which the rest of the world once found objectionable have disappeared. The old militarism has gone, both in the sense that Germany no longer has a military force of any importance and also, as far as a visitor can tell, in the sense that the desire for military supremacy is lacking. Many of the old loyalties have gone also. The class distinctions which once meant so much are no longer prominent. The belief in the mission of an enlightened Germany to a world sitting in darkness no longer obtrudes itself. With the emergence of newer and broader loyalties, new ideas have made themselves felt in philosophy, the social sciences, and religion.

The Germans could hardly have been so stolidly inflexible as they have been painted and still show the spiritual resiliency which characterizes them today. They have faced war, defeat, revolution, an inflation period, the hatred of the rest of the world. Yet it is difficult to believe that they were ever, as a nation, more creative intellectually than at present. The past cannot be forgotten, but the mind of the nation as a whole faces forward.

## *Eucken's Spirit Still Lives*

That part of the past which has survived is in general the part which has to do with personalities rather than ideas. And of the personalities whose influence reaches down from a former day few are more highly regarded than Rudolf Eucken, the beloved and influential philosopher of Jena. Eucken's spirit still lives, not only in the hearts of his students but tangibly in three distinct memorials which have the avowed object of perpetuating his influence. The first of these is the Eucken Bund, an association founded soon after the war, while Eucken was still alive, and which now has branches in the principal cities of Germany.

Following Eucken's own idea that philosophy should not be the exclusive possession of a group of specialists, the members conduct popular discussions on philosophical topics, invite lecturers to address them on current problems, hold musical evenings, and do what they can to advance the cultural interests of the cities in which they live. While they are working for social reform they are not affiliated with any one party. They share Eucken's belief that the first and greatest reform must take place in men's minds, and that only if their ideas are right can men understand the meaning of reform itself and take advantage of it in the proper way. Like Eucken also the members of these associations are interested in religion and believe that any effort to bring about social reform of

permanent value must have a religious basis. But they are not connected with any one denomination and welcome representatives of all communions. They do a great deal of reading and discussing as a group, carrying on their work in a quiet way and gaining effectiveness for it by the very fact that they avoid spectacular display.

## *A Tolerant Germany*

The second of the memorials is a magazine called "Die Tatwelt," edited by Eucken's daughter-in-law, herself a philosopher of no mean ability, which publishes articles relating to the artistic, philosophical, and religious life of contemporary Germany. Among its contributors are well known philosophers, teachers and clergymen. It has a growing circle of readers, including a considerable proportion of Catholics. This alone is evidence of the tolerance existing in Germany today, for the magazine, while not officially connected with any sect, tends more nearly to represent the liberal Protestant attitude than any other.

The third memorial is the house in which Eucken lived at Jena, which has now been set aside by the city and by a group called "The Rudolf Eucken House association" as a place where an agreeable social setting is provided for the meeting of representatives of different cultures and ideas. Eucken's widow and daughter still live in this "Eucken house" acting as hostesses at the social functions and making it a rendezvous for foreign students at the University of Jena. Eucken's library is kept open for the use of students of philosophy. Reading rooms are provided and files of magazines in several different languages are kept on hand. A guest room is also kept in readiness for foreign visitors, and special evenings for lectures, discussions or music are held several times a month.

From personal experience I can bear testimony to the wonderfully open hearted welcome which the foreigner receives in this building. Surely no memory of a winter in Germany will be more vivid in my mind than that of an evening at the Eucken house when the theme for discussion was the philosophical and religious problems of present day America. Members of the university teaching staff were present, also students of theology, philosophy, and the social sciences, and besides Germany, Russia, Greece, Japan and South America were represented. I was told that at the previous assembly a Korean priest had expounded Buddhism, while at the next a former chancellor of the republic would submit some of his plans for governmental reform.

## *The Great Teacher*

To the older members of the Eucken Bund and the older frequenters of the Eucken house, as well as to many of the contributors to "Die Tatwelt," Eucken



was the great teacher who gave them their first real interest in intellectual and spiritual problems, a man of whom they speak as Americans might talk of Shaler or Sumner or Garman. To most of them also his philosophy was nearly as impressive as his personality. When one recalls the direction that his philosophy took, it is not surprising that his name should be held in honor. Eucken was never noted for his originality, but few writers have been more successful than he in turning philosophy to practical account and showing its meaning for the enduring aspirations of humanity. His consistent emphasis on the actuality of the spiritual life thrills the reader even today.

For Eucken, nothing was more profoundly real than the creative Spirit which stands over against man, yet expresses itself and its purposes through him, in so doing justifying man's own religious yearnings. Belief in this Spirit, so Eucken claimed, depended merely on man's willingness to respond to the highest within himself. He urged that if the individual would only accept the challenge of the nobler, would only work through the "natural" and the sensuous to the realm of the spirit which lies beyond, then the truths of religion would lie open and its conquests be available. The present and immediate and easy must be denied and used only as a stepping stone to the things that can be achieved by man's cooperation with God.

#### *Wide Popular Influence*

When one recalls that Eucken based all his arguments for God, freedom, and immortality not on technical considerations but on the grounds of common sense and a simple introspective process, it is not difficult to understand why he had such a wide influence on the popular mind in Germany and, for a time, outside. He took what was most humanly appealing in the German idealistic tradition and made it available for the reader unschooled in philosophical jargon. He kept the challenge of the Kantian call to duty while rejecting its final philosophical agnosticism. Hegel's solution for Kant's problem he supplemented by emphasizing anew the importance of the part played by the individual. With his ringing appeal to the conscience as well as to the intellect it is not surprising that his philosophy seemed to many to furnish the needed foundation for a belief in spiritual values in an age of increasing skepticism.

Yet, in spite of all this, Eucken's vogue outside of Germany has certainly passed. This is partly because he was not regarded as original, and partly because his personal influence as a teacher could not make itself felt. But probably the main reason for the sudden collapse of the interest in Eucken was the feeling at the outbreak of the war that both he and his philosophy fitted too easily into the nationalistic ambitions of a militant Germany. Eucken's signing of the manifesto of the ninety-three professors who defended Germany's actions and his attempts by lec-

tures to maintain the morale of the German people during the war undoubtedly came as a great shock to his readers in the allied countries.

With regard to Eucken's patriotic activities during the war there are two things that should be said. The first is that Eucken certainly believed in 1914 that Germany was being assaulted by aggressors on both frontiers, and that the only thing that could preserve either her existence as a nation or her contribution to the culture of the world was armed resistance to the invader. The conviction, however mistaken it may have been, that Germany was the attacked and not the attacker, and that she was less responsible for the war than France and Russia, was held with passionate intensity in Germany by the mass of the population in 1914, and is still held today. Eucken did not live to see the extent to which this belief was to be confirmed by the "revisionist" school of historians, but as to the honesty and intensity with which he shared the popular feeling there can be no doubt.

#### *Eucken and the War*

The second thing that should be said about Eucken's support of the war has to do with the relation of his philosophy to practical concerns. At first glance it seems as if the charge of unrelatedness to everyday life were the last one that could be brought against his ideas. Yet when the real test came the relatedness proved to be different from that to which an objective philosophy should aspire. The "activistic" appeal for which Eucken was so famous was diverted a little too easily into militaristic channels. The struggle of spirit against nature became the struggle of Germany against the allies, the figurative call to arms in the battle for righteousness became a literal call to the defense of the Reich.

It is a very simple thing in 1929 to point out the mistakes that led to the tragedy of 1914, but one of the things which will always remain a mystery is the comparative facility with which the world of fifteen years ago accepted war as the only way out of the difficulties in which it found itself entangled. Why should mankind in general and philosophers in particular ever have condoned such a method for the settling of any kind of disputes? Why should supposedly objective thinkers, of all people, have been drawn into its insanity? The pragmatic claim that philosophy must not lose touch with human affairs does not mean that it should be used to stir up partisan feeling but that it should retain sufficient objectivity to reveal the truth temporarily obscured by human ignorance, passion, and greed. As one of our American thinkers has expressed it, we best hit the relative by aiming at the absolute, and philosophy should keep our aim true.

When it fails, as Eucken's philosophy judged from this date and distance seems to have failed, where does the trouble lie and how is it to be avoided when a similar test comes? As one reads Eucken's own story of his life with his account of the way in which

his whole world collapsed during the revolution, like a house of cards, the conviction grows that the trouble lay more in the system which served as an environment for his ideas and in the failure of the ideas to rise above it than in anything inherent in the philosophy itself. This is, of course, a criticism of him and of his philosophy, but it is also a judgment as to the power which lies in an economic, social, political environment to influence even those ideas where the struggle for impartiality is most conscientious.

### *The German State of Mind*

The state of mind which the German government encouraged as a means of defense against marauders from without, in which German culture was extolled as humanity's highest product, and war was accepted as the legitimate means of protecting it, dominated so completely the circumstances in which Eucken's ideas were developed that his philosophy itself was powerless against it. The weakness which this shows in Eucken's thinking is less important for us than the warning it gives against any system that might be able to cramp our own thinking when a similar emergency arises. The person who today refuses to protest against an increase in armaments and who allows to remain unchallenged the idea that war is the natural means for the settlement of the disputes which rise among nations is contributing to the subtlest of the dangerous influences that we face, one which infects our supposedly most disinterested efforts toward the discovery of truth itself. The only difference between failure to make such a protest now and earlier lies in the greater forcefulness with which such considera-

tions today apply. The lesson of 1914 is fresh in our minds.

An obligation to change the environment in which ideas develop rests less heavily on the people of Germany today than on us. The outward change has for them already been effected. Their problem is that of adjusting themselves to the new conditions. This has been especially difficult for the group now working so actively to perpetuate Eucken's philosophical influence because the change has hit them as hard as any group in Germany. The socialists can point to the agonies of the war and the peace as something they had themselves predicted. For those with nationalistic sympathies, however, the war may have been a part of the expected course of events but defeat and revolution involved a break in the ordered processes of nature itself. The sacrifices of the war the Fatherland had a right to require. The miseries of the peace, however, demanded an entirely new orientation, the building of a completely new universe on the ruins of the old.

If this group in the face of all its losses can change its ideals to meet the new situation and can carry on with so much of both courage and understanding, surely there is reason to believe in the ability of Germany as a whole to adapt itself to the needs of the new world. If the men and women who a short time ago were loyal to the old regime with its ambitious exclusiveness, the new Germany should surpass the old in the quest for the things that are of lasting value. The influence of Eucken and her other spiritual leaders should, in a new environment, point the way to higher levels of truth than have yet been attained.

## Why Men *Do* Go to Church

By Charles Stafford Brown

**A**BOUT one man in nine, in our town, goes to church part of the year with fair regularity. Generally speaking, the season when he attends most regularly is the winter season. Some time ago, I took occasion to ask the men of my town why most of them do not attend church. Their replies were interesting and instructive to me. But I also took occasion to discover why the men who do go to church, do so. It is more important to discover why one man goes than to discover why eight men do not go. That one man may be the key to the whole situation. He is the man who determines the theological color, the ethical complexion, and the social type of the church he attends. He may be the reason why the other eight do not attend church. Or he may be the reason why—some day—they will be proud and glad to attend.

I enlisted the help of a half-dozen of my ministerial friends in other towns, and as many of my ministerial

friends in my own town as would consent to help me. I supplied them with blanks which they were to hand to the men in their churches, and which were then to be returned to me. These blanks suggested various groups of reasons for attending church, and left space for the men to write in other reasons, not suggested. There was also space in which the men were asked to state which of the reasons was most important and compelling, and why.

### *Family Motives*

I received, in all, 320 replies. I had hoped for many more; but was glad and grateful for the ones I received. They are, in my opinion, both enlightening and chastening.

The first group of suggested reasons for attending church had to do with one's family. Most of the men said that one big reason why they go to church is that they want their children to go, and it is easier to take

them than to send them. A smaller number stated that they and their families have always gone to church, and they have simply kept up the habit; evidently a matter of family tradition and family pride. A still smaller number stated baldly that they go to church because their wives desire it; two went to the trouble of amplifying their declaration by adding that they go to church to avoid a weekly fight. Nearly a third of them added other reasons of their own, generally of little significance. One man goes because there isn't any other member of the family who can drive the car. Another goes because he promised his dying mother he would do so. These and other replies were not especially significant; but the conclusion of this section of reasons is very significant. When I asked these men to indicate which of the "family" reasons seemed to them to be most compelling and important, more than two-thirds of them (247) indicated that they considered it a vital matter to set a good example to their children by going with them to church.

Here is first-hand evidence on the matter of the crumbling American home, not to imply anything as to the crumbling of the American church. True, only one man in nine goes to church; but that one man goes, he says, largely because he wants his family to go; because he wants his children to grow up under church influence; because he finds it easier to lead his children than to drive them; because his example is still a powerful influence in their lives.

Now, I wonder about these eight men who do not go to church. Many of them send their children to church and the church school. Many of them have wives who attend church. I wonder if a careful survey of their families would not reveal the fact that they have less family solidarity, less respect for parental authority and example, than the families of the men who attend church and take their families with them. In scattered instances, I know this to be true. I wonder if it may not be generally true. I am beginning to suspect that the church has a right to appeal to the eight on the ground that churchgoing is a positive force making for family unity and family loyalty and parental authority of the highest order.

#### *Good Business*

The second set of suggested reasons for attending church hinted that there might be some connection between the interests of business and community life, and the interests of the church. Such a hint was, of course, platitudinous; but the platitude seems to be a fact. Many of these men who attend church regularly feel that it is good business to do so. Some of them interpret good business in terms of money; thirty-four admit that the church is a good place to make business friends. One man states that most of his best customers are people he meets in church. A larger group—some ninety-one men—are less crass or perhaps less frank; they feel that "the city needs churches for business reasons" such as enhanced real estate values, or community pride, or something of

that sort. Nearly a third (106) of all who returned replies feel that the church is trying to establish a set of standards considerably higher than those now in vogue in the business world, and they attend church because they think the church helps them reach that higher set of standards. It would be interesting to know how many of them have been disappointed in this hope. It would also be interesting to know how many of the eight men who do not go to church have ceased going because they had a hope like this and found it empty.

#### *Church and Community Life*

Closely related to this group is a group of two hundred and thirteen men who go to church because they feel that the church is the agency which is doing most to transform modern business and community life into the kingdom of God. They seem to be quite clear about what that kingdom implies. They do not say "righteousness and peace and joy," but they say the same things in other words: "our men's club cleaned up the speakeasies in our town"; "our church took the lead in organizing the Pure Milk association"; "We built a park for the poor children of our town"; and so on. Some of the elements of the kingdom for which these men are willing to labor, and on account of which they attend church, are social; others are political; others are economic; all are religious. They have discovered a connection between preaching and practicing; and they go to church because the church helps them practice.

Now I wonder about the eight men who do not go to church. Do they not want the kingdom of God in their business? Or do they not consider the church the agency by which that kingdom is to come? Or have they, perhaps, tried a church or two or three and found them wanting in this respect? I am beginning to think that the more I and my church clarify our opinions on matters of business and politics and social organization generally, the more we will attract and hold the great body of men who are at present outside the church. I am also beginning to feel that if we muzzle the courageous voices which are raised against social and economic and political wrongs, and confine ourselves to preaching that which its advocates label the "simple gospel," we may gain the influence and support of a few very powerful men with a stake in the existing order of injustice, but we shall lose a growing group of business men whose hands are reaching out after something better than dividends.

#### *The Presence of God*

The third and final group of suggested reasons for going to church was more personal in nature. It was suggested, for example, that a man might attend church because he liked the preacher and his sermons; two hundred and twenty-one men went on record in this fashion. It is quite possible that they were prejudiced by the fact that their pastors would see their replies. But these replies were not usually signed; and there is always the possibility that these men were



telling the simple truth. If they were, their answers are a powerful recommendation of these ministers. One hundred and eighty-three men said they attended church because they liked the music and the other features of the service. Two hundred and sixty-nine attend largely because their friends attend, and they like the social contacts afforded by the church. It must be recalled here that these churches are all rural, with but one exception. And all the foregoing replies in this section might, I suppose, have been taken for granted. They are not startling in any way.

But the reply for which I was hoping, and which I received in most satisfying measure, was this: three hundred and seventeen out of three hundred and twenty men said that their chief personal reason for going to church was that they received something of positive and lasting benefit from the service. Only three men failed to indicate this reason. It was, by all odds, the largest single reason given in any section. It was a larger reason than anything pertaining to family or business.

#### *A Testimony for Worship*

And what do they get out of the service, that is so satisfying, so attractive, so compelling? What keeps them coming to church? When I asked, at the bottom of the page, for specific and detailed replies, they gave them to me. The thing they get from church is a sense of the presence of God. It is what we call worship. They get it in the music, and the prayers, and the hymns; they even get it in the sermon, sometimes. It takes the form of a sense of release from worry and bewilderment; it comes as an atmosphere of beauty and dignity; it even appears as a sense of the forgiveness of sin. What a thing to admit in this day and age! But they admit it.

I may not understand the meaning of worship. Perhaps these men are using words they cannot define. But if I do understand the simpler elements of worship; if these men are using terms with any degree of accuracy at all; then the thing that brings them to church, and keeps them coming, is this: in church they worship and bow down, and they are rewarded with

a sense of the presence of God. Let the psychologists and psychoanalysts settle the terminology; I'm reporting what these men tell me, and what I believe to be fact.

I wonder about these eight men who do not go to church. Does not the sense of the presence of God attract them? Or do they not find that sense? Is there, perhaps, something in their character or habits or general makeup which prevents them from recognizing the presence of God as these other men do? I am beginning to think that I have a right to say to the men outside the church that the evidence is against them, after all. They may not have found any reward in church; but men do, continually, find spiritual reality there, and carry it away with them. What they find they use daily. They come back again and again, successfully, to have their experience replenished. One man finds spiritual reality in church; eight men do not. But that one man proves the point: spiritual reality can be found in church. Maybe the eight do not want it.

I see in these replies another vital element, which concerns me and all other ministers of the gospel. If the one big thing that draws and keeps on drawing men to church is the sense of the presence of God; then our chief duty is to develop such means of worship as will make that sense of the presence of God most easily available. All our theology is secondary to this. All our effort ought to be directed toward this end. If we experiment with the appointments and forms of worship this ought to be the chief reason for our experiments: that we may make the sense of the presence of God more easily available. If we study, this ought to be the reason for it: the better apprehension of truth, which is the sense of the presence of God. We have no right to preach sermons for any purpose lower than this: that we, and others, may have a sense of the presence of God. We have no right to conduct social experiments save that we may have a more satisfying sense of the presence of God through being his fellow workmen. Any lower aim, any lesser ideal, is treason to the avowed hunger of humanity.

## B O O K S

### The Front Line of Industrial Revolution

WELFARE IN MILL VILLAGES: THE STORY OF EXTRA-MILL ACTIVITIES IN NORTH CAROLINA. By Harriet L. Herring. University of North Carolina Press, \$5.00.

THE recent disturbances in the southern textile mills add interest as well as timeliness to this volume. The author has lived in mill villages and worked in the mills. She has supplemented this personal experience with an extensive survey of 322 plants employing 66,178 workers, or about two-thirds of the entire industry in North Carolina.

Miss Herring has produced precisely the sort of factual

studies needed for the proper evaluation of the smug generalizations which pass current for knowledge about the mill village. She finds that at least part of the opprobrium from which the textile industry has suffered is due to the fact that it has always and everywhere been the advance guard of the industrial revolution. Whether in England, New England, the south, or at present in the orient, it has borne the brunt of the factory system in creating the first sharp break with tradition. It was the first to set women and children at work outside the home and bring them into competition with the labor force of the men of their own households. It led the way in substituting the impersonal, routine discipline of the factory for the personal contacts of man and master, initiated the drift of population away from rural isolation to-

ward urban congestion, and created a system of dependence of the worker upon the owner of the machine. The textile industry has thus been blamed for conditions which later industries have accepted as a matter of course.

Yet the textile mill, in spite of its seniority among the industries, remains nevertheless primitive in its form of organization, especially in the south. The old-fashioned traditional line organization, with its well-defined channels of authority, has survived in textiles after it has yielded to modern functional management in other industries. Personnel work has made little headway, and the welfare program of the southern cotton mill is still largely on the personal and paternalistic basis which survives from the earlier experiments of Robert Owen at New Lanark and Nathan Appleton at Lowell.

The textile industry in the south as elsewhere has thus been the victim of its own pioneering. The mill village of North Carolina must be understood as the end result of a process of historical development, a natural product of the interaction of industrial evolution and local community life. Isolated by the necessity of taking advantage of water power, and recruiting its working force from simple rural populations of low economic status, the mills were compelled to take the initiative in providing housing, education, recreation, religious organization, and other facilities of the communal life. Since the mills attracted for the most part an unskilled and illiterate labor force lacking in leadership, and since the mill promoters were natural leaders of at least some degree of ability, there have arisen about the mills more or less artificial communities under the paternalistic control of mill owners, superintendents, managers and foremen. The resultant conditions in the southern textile villages are not the outcome of the conscious intent of the management, but have been more or less forced upon the industry by the circumstances of its development. Thus the usual doctrinaire attitudes of criticism or defense of the welfare activities of mill management are alike irrelevant. Sound judgment as to the merits of the program in each specific case must be based upon a knowledge of the local conditions, and the adaptation of the program to local needs.

The volume, being the first of a series of studies of the southern textile industry projected by the University of North Carolina institute for research in the social sciences, is necessarily incomplete. It gives us, after all, an extensive and external view of the mill village, rather than an intensive appreciation of its inner life. It is to be hoped that the same painstaking methods may later be applied to the problems of the mill family and the social attitudes of the textile workers.

HOWARD E. JENSEN.

## Books in Brief

**THE DILEMMA OF PROTESTANTISM.** By William E. Hammond. Harper & Brothers, \$2.00.

There has not appeared, so far as this reviewer knows, a more accurate generalization upon the motives and forces which have made historic Protestantism what it has been, a more searching critique of its shortcomings, or a more intelligent judgment as to the logical course of its future development. "Shortcomings" is the right word. The dilemma of Protestantism arises from the fact that it stopped short. It suffers from arrested development. It is not protestant enough. It challenged a particular authority without reconstructing the concept of authority. The way out of the dilemma? You had better read the book. The last chapter gives the answer. It is a true answer if the gospels give us anything like a correct picture of the mind of Christ.

**A SHORT HISTORY OF THE DISCIPLES OF CHRIST.** By Walter Wilson Jennings. Bethany Press, \$2.00.

After a thirty-page survey of "Christianity prior to the Disciples," the author sketches the events which brought into existence the most considerable religious body which has originated in America and still more briefly sketches the course of its development. Brief as the treatment is the author finds room to close each chapter with an exhortation and a hymn.

**THE FUR TRADE AND EARLY WESTERN EXPLORATION.** By Clarence A. Vandiveer. Arthur H. Clark Company, \$6.00.

Defenders of the economic interpretation of history find a valuable confirmation of their theory in the important part played by the fur trade both as a motive in the exploration of the northern part of North America and as a determinant of the character of the civilization which sprang up there. For example, the fact that the French sought furs in the north, the Spanish gold in the south, and the English tillable soil in the middle area undoubtedly had an influence in making the French friendly with the Indians so that they would bring in furs, making the Spanish enslave them to work in the mines, and making the English drive them out so that their agriculture would not be disturbed by hunting parties which often looked and acted like war parties. Mr. Vandiveer tells the story of the heroic exploits of the trappers and traders whose pursuit of profitable pelts had the incidental result of blazing trails and establishing settlements which were to endure long after the fur trade had become a minor industry.

**FRONTIERS AND THE FUR TRADE.** By Sydney Greenbie. John Day, \$3.75.

With more imagination and style, but with no less strict adherence to fact, Mr. Greenbie covers substantially the same ground. With a vivid sense of the picturesqueness of the contrasts between the nobles who came in search of wealth and the savages who resisted their invasion, between the sylvan peace of the unbroken wilderness and the rude passions which sometimes drenched the wilderness with blood, he tells a tale which must be read as a supplement to the story of the self-sacrificing missionaries who came and went along the same trails and the peaceful settlers who followed after.

**PARENTS AND THE PRE-SCHOOL CHILD.** By William E. Blatz and Helen Bott. William Morrow & Co., \$3.00.

This book should be on the preferred list, if not on the required list, of readings for parents of young children. It not only discusses principles but, still more, gives specific methods of diagnosis and treatment of the problems involved in the formation of habits of eating, sleeping, and play, emotional attitudes, fears, tantrums and the like. It is sane, scientific intelligible and unsentimental.

**SOCIAL PROBLEMS OF CHILDHOOD.** By Paul Hanly Furfey. Macmillan, \$2.25.

A study of the functions of the state with reference to child welfare—health, mental hygiene, delinquency, illegitimacy, recreation, labor, dependency. The author is professor of sociology in the Catholic University of America. He proposes a second book on the functions of the church in relation to children. The present volume shows that he assigns to the state a very large field of legitimate activity. A very well balanced and informing book, the work of a competent expert.

**LITTLE PLAYS OF ST. FRANCIS, A DRAMATIC CYCLE.** By Laurence Housman. Jonathan Cape and Harrison Smith, \$2.50.

I do not know that anything in this field has ever been

better done; nor, while still under the spell from reading these dramatic renderings of episodes from the life and legend of St. Francis, do I see how anything of the sort ever can be better done. A touch of humor, without which the picture of the saint could not be true to his character, saves it from overstrain, and the tragic failure of the order to realize the ideals of its founder and the cruel exploitation of him by both the church and the world are fully recognized. But neither humor

nor tragedy mar the dramatic dignity and the lyric beauty of the treatment.

EUROPE, A HISTORY OF TEN YEARS. By Raymond Leslie Buell. Macmillan, \$2.50.

A well balanced and accurate survey of the political developments of the last ten years and of the European situation as it existed in the middle of 1928, compiled chiefly from the publications of the foreign policy association. W. E. G.

## C O R R E S P O N D E N C E

### What Baptists Really Believe

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial in the issue for July 10 concerning the Baptists' attitude toward church union misses quite entirely the heart of their position, though certain things you say are correct.

First, your statement that the Baptist position as to democratic church government is "purely ecclesiastical," is not true. This view did not originate, though it may have at times been so defended by some Baptists, in the dogma of the pattern idea as you call it. It came from the Anabaptists whose ideas grew out of a spiritual revolt against the sacerdotalism and sacramentarianism of the medieval church. These groups hated ecclesiasticism and their hatred, in one direction, was aimed at centralized ecclesiastical authority. Baptists have, like some other denominations, grown out of the Anabaptist movement, and believe in democratic church government not only because it is scriptural but also because it is valuable in itself for opposing ecclesiasticism, sacerdotalism and sacramentarianism. Baptists believe in the need of a body or bodies which will safeguard democratic church government. In the political sphere no one is proposing, at least in this country, to scrap democratic principles. Why is it less important to preserve them in religious organization?

Second, your statement, "Intelligent Baptists, like other intelligent followers of Christ, feel free to construct the church, so far as form is concerned, in whatever fashion will best incarnate the spirit of Christ and best do the work of Christ in the world," is untrue and it is scarcely "felicitous" to imply that Baptists of a different opinion are not among the intelligent. Liberal Baptists are not slavish literalists but they are not discarding the principles of the New Testament as is shown by the action of the Northern Baptist convention in settling the fundamentalist contention. A resolution sponsored by the more liberal and tolerant Baptists was adopted and this explicitly declared the New Testament to be the ground of faith and practice of Baptists. Even liberal Baptists still believe in the democratic principle which New Testament churches employed.

Third, you overemphasize the atomic features of our polity and miss our cooperation. In spite of their individualism, Baptists have managed to cooperate in some great enterprises without infringing much on local autonomy and also without making several denominational divisions. Baptists are alike, surprisingly so in view of their lack of centralization. Their conventions are not denominational bodies distinct from one another, as is shown by the fact that some churches cooperate with more than one convention by gifts and by sending delegates. This is true of relations among white churches and also between the conventions of white churches and some colored churches. Our denominational organizations are purely functional, organized to do what individual churches cannot do alone. Many Baptists believe that all Christendom could function in much the same way without the changes involved in organic church union.

Fourth, your definition of the Baptist position as to immersion and the subjects of baptism, though correct as far as it goes, overlooks the three most reasonable and spiritual aspects of that position. One of these is the wisdom of using as a standard of choice

for determining the form, subjects and meaning of baptism, the simplicity and spirituality of the New Testament rather than tradition or ecclesiastical authority. The church will inevitably have ceremonies and must have some standard of determining these. To leave individuals and groups to choose as they please, would mean the loss of the value of antiquity and would also result in chaos. A second aspect is the conviction that ceremonies have value only as the faith of participants makes spiritual use of them. This involves the essential question of the nature of religion, whether it is merely ceremonial or spiritual. In accord with the spiritual view, Baptists insist that only those who have faith should participate else the form is empty, and also that the ceremony should be an adequate symbol of the inner experience. This leads them to oppose infant baptism and to insist that immersion is the only adequate picture of death and burial with Christ through faith in becoming a Christian. The third aspect of the Baptist insistence also shows spiritual emphasis. The change as to form and subjects of baptism came because people grew to believe that baptism was not simply an outward symbol of an inner spiritual experience but was a magically effective means of grace. Baptists insist on following the original form and practice in order to protest against this sacramentarian view and the evils that inhere in it. These three considerations are the chief basis of the Baptist position in regard to baptism and regenerate church membership. Baptists feel that these give them a mission in emphasizing spiritual as contrasted with ceremonial religion.

Fifth, in regard to soul liberty and its corollaries, religious liberty and separation of church and state, you say: "Baptists have never shown any more zeal in defending the supreme right of conscience where it was the conscience of others that was being invaded than have other Christians." Space does not permit introducing the overwhelming evidence to the contrary of your statement but its untruth will be seen by consulting L. W. Bacon's (a Congregationalist) "History of American Christianity," p. 221, which, sparsely quoted, says: "In the establishment of the American principle of non-interference of the state with religion, and equality of all communions before the law . . . so far as this work was a work of intelligent conviction and religious faith, the chief honor must be given to the Baptists." Unlike others, "the Friends and Baptists agreed in demanding liberty . . . for all alike. But the active labor in this cause was mainly done by the Baptists. It was to their consistency and constancy in warfare . . . that we are indebted for the final triumph." This statement by such an historian shows clearly that Baptists are not without justification in feeling they have had a special mission in this matter. Consequently, in view of the need of constant vigilance to preserve liberty (as Jefferson once said of political liberty) and because religious liberty is still lacking in large reaches of humanity, Baptists feel they have justification in maintaining an organization whose purpose is to be vigilant and to work for liberty. The work of the Baptist World alliance in Roumania and Russia is evidence that they are carrying on in this matter.

The Baptist position is simply a rigorous application, in several directions, of the Protestant contention that religion is a matter of personal spiritual experience. Baptists hold that this principle involves democratic church government in order to avoid interference with it by centralized ecclesiastical legislation and author-



ity; that the theory and practice of the Christian ceremonies should be made to square with this principle; that church membership should be based upon it and so "regenerate"; and, that the state has no right to interfere with the freedom of this experience and its expression in worship. These are matters which must somehow be met in any church arrangement. Baptists believe they are best settled not only on the basis of scripture, but also by reasonable and spiritual application of the fundamental Protestant principle.

The chief fallacy of the contention for organic church union is the assumption that it is wholly desirable and quite possible. But wherever human life has been free it has developed diversely because free life seems inherently to tend to disparateness. Freedom is precious. Organic union would inevitably involve effort at uniformity in some measure, judging from the past, and that would mean the denial of freedom. Not only has Christianity never been a completely organized unit but also, even in that period when western Christianity most nearly approached that condition, the church grew farthest away from the simplicity and spirituality of the New Testament religion. Baptists are unwilling to scrap the achievements of freedom to run the risk of erecting a new ecclesiasticism which will destroy freedom.

Again, the practical and legal difficulties in this country, in the way of church union are insuperable. Baptists have, according to the best legal advice they could obtain, found it impossible to merge corporations in their own denomination. If this is true of organizations within a single denomination, how can anyone hope to merge corporations which have different creedal bases and different denominational purposes?

But I do not wish to be understood as underestimating the deplorable and even unchristian elements in the present situation. The situation in small overchurched communities and on foreign fields and other aspects of the present condition needs a solution, but there is no hope in the direction of organic church union. Rather the only promising solution is to take the situations one by one and deal with them with all possible Christian intelligence and devotion to the best interests of the kingdom of God.

A. AUGUSTUS HOBSON,

Alton, Ill.

Pastor Upper Alton Baptist church.

## Otto and Isaiah

EDITOR THE CHRISTIAN CENTURY:

SIR: The admirable article by Dr. Bixler in your last issue, relative to the German philosopher, Rudolf Otto, contains a striking example of the way in which even wise men "read into" the scriptures the things they wish to find there.

Dr. Bixler, commenting on the similarity of the experiences of Dr. Otto and the prophet Isaiah, says that Isaiah began with a feeling of fear and strangeness in the presence of God's majesty, but finding that majesty to be ethical, he changed to an attitude of glad cooperation. An examination of the sixth chapter of Isaiah will disclose the fact that it was the ethical note which filled Isaiah with despair—"Holy, holy, holy, is the Lord of hosts" sung by the seraphim, brought from the young man the cry of woe for his own lack of ethical fitness. It was only when the assurance of pardon and acceptance came with the "live coal," that he felt ready to look up and offer his help in the work of God. If Dr. Otto, on the other hand, holds that the religious man is not dependent on his ethical condition for his religious experience, as Dr. Bixler states, he may be like Schleiermacher but he does not resemble the Hebrew prophet. Isaiah throughout his prophecies emphasizes the need of ethical fitness in order to acceptance with God, either as follower or messenger. From his "wash you, make you clean" of the first chapter, through to the "way of holiness" in chapter thirty-five, the dominant note is ethical.

This may seem a captious criticism, but there is too much insistence in these days on the importance of what we do as against what we are, to make it a slight matter. With no sympathy whatever with the theory that some arbitrary act of pardon is necessary to make one acceptable to God, I can not, on the

other hand, believe that he can be indifferent to the character of those whom he calls to do his work.

Los Angeles, Cal.

F. C. REID.

## "Misfits" Among Rectors

EDITOR THE CHRISTIAN CENTURY:

SIR: You are mistaken in your editorial of June 12, in which you say of the Episcopal church: "The local vestry has practically absolute power in calling a rector, but it has no power at all to get rid of him if he turns out to be a misfit. Nor can the rector resign without the consent of the church. Theoretically and canonically, both the call and the acceptance of it are for life, and the relationship can be dissolved only by mutual consent. Practically, a dissatisfied clergyman has a way out: he can pick up and leave, as he not infrequently does. The church has no such resource. It cannot dismiss a rector who does not want to be dismissed."

Our canon law provides quite definitely that if "for any urgent reason" a minister or parish desires a dissolution of the pastoral relation, appeal may be made to the ecclesiastical authority. The bishop may act alone or may call in the designation committee, and the finding is conclusive. The moving of ministers in the Episcopal church is faster than that of our Methodist friends. We have misfits. So have you all. There is no need for greater authority by the bishops in this matter.

Jacksonville, Fla.

C. A. ASHBY.

[An eminent Episcopalian authority to whom the above was submitted writes as follows:

Your correspondent has a paper case, but really nothing more. Canon 42, "Of the Dissolution of the Pastoral Relation," has proven impracticable in practice, and is very seldom resorted to. To begin with, the action on behalf of a parish must be begun, according to Sec. I, by its authoritative body, the vestry or the trustees, or by the parish collectively, and the difficulty arises that the rector is the head of each of these bodies. Consequently, it is very exceptional to find that one of them is able to act against the head of the corporation, who will naturally be presiding. There are very few instances in which a parish would not be more greatly disrupted by putting the terms of this canon into effect than by letting a condition rest.

In the next place, the expression in the final section of the canon, "nor in contravention of any right of any rector," etc., must generally prevent the removal of a rector as being in contravention of his right under the statute of the particular state. Of course you will recognize that this canon does not contemplate instances in which the rector is liable for trial on moral or ecclesiastical grounds. The canons dealing with such trials are separate and very happily it almost never becomes necessary to employ them. This canon was supposed to reach the condition of simple misfits, but in practice it does not.]

## Peace Exile Returns to France

EDITOR THE CHRISTIAN CENTURY:

SIR: Some months ago you kindly published a letter signed by us describing the plight of French conscientious objectors in exile in the penal colony of French Guiana on the South American coast, and asking for aid in helping those who have served their sentences return to their native land.

It is a pleasure to report that to date the gratifying sum of \$1242.73 has been subscribed solely in response to our letter published in several sympathetic journals. Pierre de These, the first exile to whom money was sent, has received the \$125.00 passage money, and writes that he is returning to France.

As soon as our representatives in Europe are able to consult with him, we will work out a plan to effect the prompt return of the other war objectors in French Guiana.

ROGER BALDWIN

PAUL JONES

JOHN NEVIN SAYRE.

# NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

## Presbyterians Report Large Mission Gifts

A total of 13 million dollars is reported by the Presbyterian board of national missions as having been given by various donors for its permanent fund. This is an accumulation of recent gifts or bequests and constitutes a foundation for definite annual income for work on the mission field in addition to the annual contributions from the official benevolence budget. The largest individual donation to this permanent fund was the recent item of \$3,000,000 from the estate of Mr. James N. Jarvie, who was a member of the board finance committee.

## Prof. H. H. Tweedy Writes Prize Missionary Hymn

Dr. B. S. Winchester, president of the Hymn society, a national organization of hymn writers and composers, announces that the society's award of \$100 for the best new missionary hymn has been won by Prof. H. H. Tweedy of the divinity school at Yale. More than 1000 manuscripts were submitted from all the states of this country and from several countries of Europe and Asia. The first stanza of Prof. Tweedy's hymn reads:

"Eternal God, whose power upholds  
Both flower and flaming star,  
To whom there is no here nor there,  
No time, no near nor far,  
No alien race, no foreign shore,  
No child unsought, unknown,  
O send us forth, Thy prophets true,  
To make all lands Thine own!"

The Hymn society now offers a prize of \$100 for a new tune set to Prof. Tweedy's hymn. Details may be had by addressing Dr. Winchester at 105 E. 22d street, New York.

## Canadian Hymnbook Will Retain Old Tunes

Forty well-known hymns that were at first doomed to disappear from the new hymnal of the United Church of Canada, are to be re-inserted, according to present decision of the hymnbook committee of the general council. From several score presbyteries of the church petitions have come in behalf of the old tunes. Among the hymns to be re-inserted are "Look, Ye Saints, the Sight Is Glorious," "Day Is Dying in the West," "From Greenland's Icy Mountains" and Kipling's "Recession-al." The hymnbook committee has a difficult task in selecting from the books of the three fellowships—Methodist, Presbyterian and Congregational—700 hymns that will be satisfying to the three groups.

## "Churchman Afield" Editor Has a Celebration

Dr. H. H. Fletcher, editor of "The Churchman Afield" department of the Boston Transcript, has just completed his 50th year in newspaper work. For 32 years Dr. Fletcher has been a member of the Transcript staff.

## Dr. Mott Returns from Fourth World Tour

Since the meeting of the World Student Christian federation last autumn, Dr. John R. Mott has spent eight months visiting Ceylon, India, Burma, Siam, Japan, Ko-

rea, China and the Philippines. In each country he met with native Christian leaders to consider the next steps to be taken following the Jerusalem conference. Dr. Mott has now returned to this country and has been meeting with a score or more missionary leaders submitting his findings. Incidentally, Dr. Mott tells of conditions

in India and China. "From an economic point of view the world is in a very grievous state," says Dr. Mott. "India as ever is bearing impossible economic burdens. These have never seemed so heavy and crushing as on this fourth world tour. Instead of the student centers, which have absorbed my time on previous visits, I

## British Table Talk

Rhos-on-Sea, North Wales, July 10.

SUNDAY, July 7, was kept as a solemn day of "thanksgiving to Almighty God for His good providence whereby our Most Gracious Sovereign has been delivered from severe illness to the comfort of the

## A Day of Thanksgiving

whole realm, and for the signal love and loyalty of his people made manifest in the time of trouble." In every church, according to its own customary forms of worship, sincere and heartfelt thanksgiving was offered for the life of the king. The form and order of service used in the abbey and broadcast, seemed to me signally beautiful. The scriptures were most fitting. "Thou hast delivered my soul from death and my feet from falling, that I may walk before God, in the land of the living"; this was one of the many brief passages which were read at the opening of the service. The hymns were "The Old Hundredth" and "Praise, my soul, the kingdom of heaven." The prayers included one of thanksgiving because of the remembrance of the king by folk of many races, and in many lands; for in this there is prophesied the coming of a time "when all the peoples of the world shall share their joys and sorrows as members of one family in Thee, who art the Father of all." . . . It was a day of national thanksgiving, but there was no boastfulness in the prayers—no "nationalism" in the worship of a grateful people at the abbey. At the beginning of the service the choir sang the lines written by one who was ambassador of Britain at Washington during the war. The first verse is a lofty vow of loyalty to country and fatherland. The second verse is a vow of loyalty to another country:

"And there's another country, I've heard  
of long ago—  
Most dear to them that love her, most  
great to them that know—  
We may not count her armies; we may not  
see her king—  
Her fortress is a faithful heart, her pride  
is suffering—  
And soul by soul and silently her shining  
bounds increase,  
And her ways are ways of gentleness and  
all her paths are peace."

This at the outset, and at the close the strange mystic words of Blake were sung by choir and people:

"Bring me my bow of burning gold!  
Bring me my arrows of desire!"

There are new notes blended with the old; and among them the wistful, scarcely articulate longing for the coming of that other country, Jerusalem, the city of God, therefore the city of man.

## Some Political Jottings

The first division in the new parliament will probably be upon the policy of safeguarding; the new government does not favor this method, and while it may be hard to bring to an end the policy so far as it affects the trades already safeguarded, such for example as fabric gloves and buttons, the government quite rightly interprets its mandate as forbidding the extension of the policy to the steel or other industries which have sought to establish a case for themselves. An amendment to the king's speech will be moved by the conservatives demanding for this policy of safeguarding a consideration which labor is not prepared to give to it. But the liberals are even more opposed to safeguarding than the labor party, so that the government will come triumphantly through the first skirmish. . . . There is to be a return to the housing policy of the former labor government; it is claimed by labor that the provision of houses by the conservative government was too much in the interests of the middle classes and the building of houses for the working classes has not been sufficient. . . . The inquest of the conservatives upon the election results has ended in the complete acquittal of Mr. Baldwin for the failure of the party. None the less, there are already signs that his party in opposition may strike out upon different lines of policy; some are anxious to let their protectionist convictions, partly suppressed since 1923, have full play. But Mr. Churchill, their most powerful debater, is still a free trader. . . . Mr. Snowden has acted swiftly in reversing the policy of his predecessor towards the betting community. . . . The plans of Mr. Thomas, so far as they are revealed, do not seem to be markedly different from those advanced by the liberals in their policy for dealing with unemployment; the chief difficulty will arise when the financial proposals have to be considered. Mr. Thomas made no doubt deliberately a very dull speech in defense of them. In commending a policy it is sometimes much wiser tactics to be dull than to be brilliant. His first scheme is to spend about £37,500,000 upon roads; the money is to come from the road fund; and the work will comprise a five years' program on main roads and a six years' program on secondary roads.

## The Government's Foreign Policy

The declarations of the government on foreign policy have been heartily welcomed by all who have chafed against the timidity of the last cabinet. The government an-

(Continued on next page)

touched on this visit numerous village communities and thus came to know first hand the appalling numbers and their dire condition. In China I had never realized the economic difficulties as I did on this trip,

### BRITISH TABLE TALK

(Continued from preceding page)

It is announced that conversations have commenced with the ambassador of the United States on the subject of naval disarmament—that it is consulting the dominions regarding the signing of the optional clause in the statute of the permanent court of international justice; that it is seeking to reopen diplomatic relations with Russia, always on the understanding that the third internationale shall cease to foment revolution within the British commonwealth. The "optional clause," it may be necessary to explain, provides that the nations accepting it pledge themselves to accept the compulsory jurisdiction of the court upon all points in dispute between them which involve issues of law. In all these matters it is refreshing to have a government prepared to act decisively and not to shrink back at the least whisper of resistance, prepared even to give a lead.

\* \* \*

#### A Bishop's First Speech

Coming direct from his enthronement at Chichester, Dr. Bell, the new bishop, made his first speech on the league of nations. He has proved himself a loyal friend of every movement which makes for peace; on this occasion he declared that he was proud, as he made his first appearance as a bishop, to speak on the duty of the church in the struggle of humanity to escape from the toils of war. He claimed that the churches could do much to press for the acceptance of arbitration. "Let the churches in England, let the churches in other nations make it plain that in no circumstances whatever will they give their encouragement or support to their own nation if that nation either enters upon a war against a verdict of the arbitrating court or—and this is even more important—refuses an offer from the power to which they are opposed to settle the issue by the method of arbitration." The bishop went on to say that the church had more to do than offer consolation to the combatants; it had to see to it that the consolations of religion were no longer needed in the crisis of war.

\* \* \*

#### And So Forth

Canon R. H. Charles has been preaching in the abbey upon the future life. He is our leading authority on the apocalyptic writings. From the published accounts of his sermons it would seem that he has been dealing with his subject in a daring and, from the orthodox point of view, a dangerous way; but he has begged readers of the paper to wait till his position can be estimated as a whole in the book which he is publishing. The reports have already roused a storm of protest. . . . Among the preachers in London at St. Martins are Dr. Rogers of Ohio, Dr. Douglas Mackenzie of Hartford and Dr. Kirk, who is also preaching throughout the summer at Westminster chapel.

EDWARD SHILLITO.

due to strife, widespread banditry, and more recently to famine."

#### Mr. Wickersham Says Ministry Has Fallen to the Rear

George W. Wickersham, of New York city, was the speaker at this year's commencement at Berkeley divinity school, Episcopal institution at New Haven, and in the course of his address said that "it is of course common knowledge that the ministry which a century ago disputed with the bar the primacy in education, has fallen to the rear and no longer pretends to intellectual leadership in any branch of human knowledge." Discussing the lawlessness of the times, he said: "The church formerly exercised a restraining influence upon the lawless tendencies of certain elements in communities. Perhaps it still does to some extent, but no one can fail to realize that its authority has been greatly weakened, if not destroyed."

#### Death of Rev. Hugh Birkhead

Rev. Hugh Birkhead, rector of Emmanuel church, Baltimore, since 1912, died suddenly at a hospital in Newport, R. I., July 9. Dr. Birkhead had been visiting his mother in that city. He was 52 years of age. On his graduation from the Episcopal seminary in Cambridge, Mass., in 1902, Dr. Birkhead went to St. George's church, New York, as an assistant to Dr. W. S. Rainsford, then at the height of his organizing and preaching career. When Dr. Rainsford retired four years later, Dr. Birkhead was called as his successor, at the age of 30. During the world war Dr. Birkhead was sent abroad by the Red Cross as a special investigator.

#### F. M. Rogers Succeeds to Disciples Benevolence Leadership

Rev. F. M. Rogers, field representative in California of the United society of the

Disciples of Christ, has been elected secretary and head of the department of benevolence of the United society, to succeed the late James H. Mohorter.

#### Plan Memorial for Dr. Gerald Birney Smith

A committee headed by Dr. J. M. P. Smith of the divinity school of the University of Chicago, has decided upon a permanent memorial for the late Dr. Gerald Birney Smith. The committee reported that the most feasible and desirable type of memorial would be a bronze tablet to be set up in the passageway on the west side of Swift hall. The tablet would bear these words:

#### IN MEMORIAM

GERALD BIRNEY SMITH A. D. 1868-1929  
Professor of Christian Theology

A. D. 1900-1929

Able Scholar, Progressive Thinker,  
Beloved Teacher

Genial, Kindly, Tolerant

A Lover of His Fellow-Men

This plan for the memorial has been approved by the faculty. Alumni and former students of the divinity school may have part in this testimony of appreciation by mailing cheques to Prof. Charles T. Holman in care of the university.

#### Methodist World Service Would Consecrate New Money to Christ

The world service commission of the Methodist church is promoting a plan whereby each member of the church is to be asked to consecrate the first bill of the new currency received to help in spreading the message of Christ through the missionary movement. It is planned that on Sept. 8 the local churches arrange services of dedication of the money thus contributed.

#### Columbiana-on-Lake George Meet Studies "The Group"

The general subject of the conference at

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Columbia-on-Lake George, N. Y., which is promoted for the discussion of religious questions by the Biblical Seminary of New York, is "The functioning of the group, with special reference to the more efficient functioning of the Christian church." The conference is held during July and August each year. Under the leadership of Pres. W. W. White, of the seminary, there are brought together every year college presidents and professors in the departments of church history, philosophy, psychology, theology, etc., for the frank discussion of religious subjects. During the past four years nearly 300 leaders have attended the conferences. Attendance is by invitation.

#### World Unity to Be Discussed At Cape Cod

Lecture courses on world affairs by four American scholars will be offered by the Institute of World Unity, Dr. John H. Randall, director, at its third summer school to be held at Hyannis, Cape Cod,

Aug. 5-30. Dr. Parker Moon, of Columbia, will lecture on "Imperialism and World Politics," Aug. 5-9; Dr. C. J. H. Hayes, also of Columbia, will discuss "Nationalism

in Its Relation to Internationalism," Aug. 12-16; Prof. A. Eustace Haydon, of the University of Chicago, will treat "The Great Religions and the Modern Age,"

## Special Correspondence from Washington

Washington, July 20.

JUST what led George Washington to select the swampy, muggy banks of the Potomac as a site for the nation's capital, has always been a source of wonder to many people. The fact of the matter is, he could scarcely have

#### Washington Weather

found a spot where weather conditions in midsummer, with a blazing sun overhead and Old Humidity working overtime, are worse. Washington residents have been wilting under pitiless heat for some days past and the summer is but begun. Church activities have declined as a result and attendance has fallen off considerably. Unlike many communities, the churches of

this city continue their regular program throughout the summer, not even discontinuing the Sunday evening service. Most of the city's pastors have left for mountain or seaside or inland lake. Several have embarked for Europe and a few are studying. Recreation and rest seem to be in the minds of most of them, however, for the year has been a particularly strenuous one.

#### Two Presbyterian Churches

The dignified edifice of the New York Avenue Presbyterian church has been made far more beautiful by the addition of a graceful spire. Occupying the imposing site that it does, this building needed the additional touch which the spire gives it. On the occasion of the dedication of the tower, Dr. Sizoo, the pastor, preached from the text, "And the Lord came down to see the city and the tower which the children of men builded." Dr. Sizoo is spending the summer in study at Oxford. The Church of the Covenant (Presbyterian), where Dr. Charles Wood ministered so long, is still searching for his successor. Nearly two years have elapsed since the pulpit was vacated and the right man does not seem to have been found. This is a church of strategic importance. . . . Rev. Z. Barney Phillips, popular rector of Epiphany church and chaplain of the senate, has gone abroad in search of health. His church has given him six months leave of absence to rebuild physical strength wasted by arduous labors.

#### Churches Must Move

Congress has voted to buy two full squares on the north side of Pennsylvania avenue as a site for new buildings to house the district government. Two of our oldest churches are located here—Metropolitan Methodist and First Presbyterian. Both will have to move elsewhere and the question of where is bothering the official boards of both churches. First Presbyterian, however, is carrying on a Sunday school in a temporary building on Massachusetts avenue not far from the magnificent new British embassy building. In all probability they will move to this location.

#### Our Tireless President

Congress has adjourned, but the President remains and has declared his intention of staying throughout the summer. He is a tireless worker who finds his recreation apparently in his day's duties. The President, by the way, has a mind of his own as has been demonstrated again and again and many a white house precedent has gone by the board since he entered upon his term of office. He has maintained a discreet silence in regard to the DePriest incident and the critics are gradually subsiding. He is constantly growing in popular estimation—which is saying a good deal, for he did not start at zero by any means.

W. S. ABERNETHY.

## LEAVES FROM THE NOTEBOOK OF A TAMED CYNIC

by Reinhold Niebuhr

★ "What a nice title for a book and what a nice book it is! Reinhold Niebuhr is a preacher with a modern mind. He is a contributor to the more intelligent magazines and is one of a half dozen leaders of the modern movement in religion. This book is thought-provoking. The author is intelligent and fearless and he throws his English with neatness and precision. In the end, one gets at his philosophy and we have a book that should be in the hands of every person who loves the truth and is willing to change his estimate of it when facts change. It is no book for the hard-boiled stand patters. It is a book for a man whose world is in flux because his heart is open and his mind loves the truth. Willett, Clark and Colby are printing a number of such books. They are taking a lead in giving to American theological discussion the advantage of an open forum."

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Aug. 19-23; and the concluding series on "International Current Events in the Light of World Unity" will be delivered by Dr. Dexter Perkins of the University of Rochester.

#### International Conference to Discuss Class Warfare

The summer conference of the International Fellowship of Reconciliation, to

be held at Lyons, France, Aug. 2-9, will have as its chief topic of discussion, "Christ and Class Warfare." Full information may be secured from John Nevin Sayre, 383 Bible house, Astor place, New York city.

#### Dr. Lynch Resigns from Church Union Post

Rev. Frederick Lynch has resigned his

## Special Correspondence from Minnesota

Minneapolis, July 17.

IN BASS'S new book, "Protestantism in the United States," Minnesota is credited with 4,780 churches, 66 sects out of the 153 in the whole country, and 1,282,188 church members with a financial investment of 82½ million dollars. Yet so acutely do we suffer from Lake-itis during this season that real

news is at a premium. Guest preachers, as we euphemistically term the summer pulpit supplies, are allowed to minister chiefly to quarantined saints who find it impossible to get away from the cities. Even the fundamentalists are forced out of doors, to heed the injunction of nature, "too hot, little sirs"; for the Northwestern Bible conference is being held this year at Medicine Lake Aug. 18-Sept. 1. Harry Rimmer, Gust Johnson, R. L. Moyer, Dr. W. B. Riley and Dr. C. W. Foley are the speakers announced. An Epworth League conference at Groveland, and a Young People's Presbyterian conference at Paynesville, Minn., have been well attended.

#### Anniversaries

Even summer fails to affect anniversaries, it seems. The 80th anniversary of First Methodist church, Minneapolis, was held July 7. Rev. Paul Snyder is the pastor and director of Wesley foundation. He has been in charge of the university church for two years. . . . The second oldest Congregational church in the state celebrated its 76th anniversary at Excelsior, Minn., July 14. Rev. W. J. Grey, pastor from 1917 to 1925, gave the address. Rev. W. B. Beach is the minister at present.

#### Pulpit Changes

The resignation of Rev. H. Y. Williams, pastor of the Peoples church, St. Paul, is a Twin city loss, because of the splendid contribution Mr. Williams has made to both the church and civic life of our community. He has accepted the position of executive secretary of the League for independent political action. The purpose of the organization is to assist in building up in this country a third party movement comparable to the British labor party. His headquarters are to be in New York city. . . . Dr. Harry W. Vincent, for the past three years minister of Calvary Baptist church, Minneapolis, has resigned. . . . Stewart Memorial Presbyterian church, Minneapolis, formally installed the new pastor, Rev. Stewart R. Sheriff, July 6.

#### World Famed Psychologists Visit the University

The visit of leading psychologists from the old world has been a feature of the

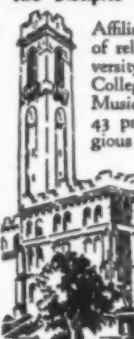
first session of summer school at the state university. We have shared with other universities a six weeks series of lectures and seminars. Scotland was represented by Dr. James Dreever of Edinburgh and Prof. R. H. Thouless of Glasgow. The latter frankly admitted that psychology may need 200 years before reaching any real completeness and finality. His attitude was eclectic and synthetic, and he warned us against verbalistic fallacies. By differentiating between the conceptual framework and the facts disclosed, he sought to evaluate the best of the various schools and like most of the Europeans he is impressed with the Freudian contributions. The German scholar, Wolfgang Kohler, proved to be both a human and a brilliant lecturer. His popular lecture on "The Mentality of Apes" was highly appreciated. He is dissatisfied both with the "vitalists" and the "behaviorists." While not dealing with the field of intelligence proper, his *Gestalt* viewpoint seeks to show that sensory fields are replete with qualities and properties which are neglected if one takes sensation as their sole content. Prof. Wynne Jones, of Leeds, was an exponent of Spearman's neo-genesis and the two-factor theory. Prof. F. Roels of Utrecht, Holland, seemed partial toward a synthetic psychology. Neither a Cartesian dualism, which creates an absolute distinction between matter and mind, nor a behavioristic devotion to the physical, no less abstract, is deemed scientific. His special interest was in motor processes which he claimed had been relegated to a subordinate position in modern psychology without any real justification. Dr. F. A. Aveling of the University of London is to be the last lecturer.

#### And So Forth

The board of church extension of the Minneapolis presbytery has chosen Dr. James H. Speer of New York for the position of executive secretary beginning Sept. 1. Dr. Speer was former associate secretary of the general council of the Presbyterian church, U. S. A. . . . Mr. George D. Dayton of Minneapolis is a member of the Presbyterian assembly's committee chosen to confer with President Hoover on law observance, and President John C. Acheson of Macalester college, St. Paul, is one of the five ruling elders appointed to a special commission on marriage, divorce and remarriage. A report of this last commission will be presented to the general assembly of 1930. . . . We of the northwest have been made aware of the numbers of our Danish-American constituency by the fourth annual festival held Sunday, July 14, at the state fair grounds. More than 4,000 were in attendance.

W. P. LEMON.

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position as educational secretary of the Church Peace union and as a member of its board of trustees. Dr. Lynch has been connected with this organization for about 30 years. He will now devote his time to writing, preaching and lecturing.

#### Kansas City Pastor Becomes A Professor

Rev. D. J. Evans is leaving the pastorate of First Baptist church, Kansas City, Mo., to accept the professorship of homiletics at

Colgate-Rochester Theological seminary. The Kansas City church has become famous for the largest men's Bible class in the world.

#### Connecticut Pastor to Teach At Manitoba University

Rev. Charles K. Keirstead, of Pilgrim Congregational church, New Haven, Conn., has joined the staff of the United church colleges of Manitoba university, Winnipeg. Dr. Keirstead is a graduate of

Mt. Allison university, Sackville, Can., and was formerly a minister in Canada. He received a degree in philosophy at Yale in 1926.

#### International Christian Endeavor for Prohibition and Peace

One feature of the recent international convention of Christian endeavor at Kansas City, Mo., was the sending of a telegram to President Hoover pledging Christian endeavors to abstain from all alco-

## Special Correspondence from New York

New York, July 18.

**DR. SHERWOOD EDDY**, speaking before the young people of the New Church league in Brooklyn, recently, made a clear-cut application of religion to four phases of human relationship—man to

**Dr. Eddy Addresses Church League** man; to his enemy; to material things, and to woman.

"How far are we ready to meet hate with love? I am done with war. War will no more end war than filth will end disease. The slaughter in Europe, mass murder, poison gas—they surely do not indicate the application of the principle of love," he said. Of material relationships the deadly parallel was drawn between "wealth unshared" beside "poverty unrelieved" despite our general prosperity. "Dare we apply love in business, in industry, in the slums, in poverty? Dare we share?" Of the sex relationship he said: "Ignorance, superstition and silence have reigned. Have we always dealt with this subject as frankly as the Bible does? Do we still believe that truth makes free? Then let us teach the truth."

#### Dr. Bowie on the Power of Christ

In the confusion of tongues today that which concerns religious thought and expression is insistently seeking a center of emphasis consonant with the world of today's experience. Voices that decry religion among philosophers and dramatists, such as Eugene O'Neill, stress the futility and frustration of life, finding inspiration in the dynamo as the symbol of this age of the machine for power. After a fine analysis of this tendency today, Dr. Russell Bowie, rector of Grace church, in a stimulating sermon made this declaration as the central core of the emphasis of the Christian religion. "The power of Jesus Christ to make men into new creatures lies in a double fact. In the first place, he gives us a new standard to be measured by. In the second place, the influence of Jesus gives us the new motives by which the better standards are to be attained. 'Now are we the sons of God.'"

#### The Concordat Discussed

Dr. John Howard Melish discussed the concordat between the papal state and the Italian government in a recent sermon in Holy Trinity, Brooklyn, as an agreement of two dictators. "Pius XI is the dictator of his tiny state, since all the power, legislative, executive and judicial is vested in him alone. The Duce is also a dictator, but his power comes from his followers and from the voluntary or forced absten-

tion from political action of the opposition. In both of these states there exist none of the rights which constitute the strength of America—the right of assemblage, freedom of the press, freedom of speech and liberty under law. What exists in church and state in Italy today is not government by law, but government by men. Mussolini is a nationalist. Fascism is 100 per cent nationalism. The pope on the contrary, while he is an Italian, is necessarily an internationalist. For this reason there must be an irrepressible political conflict between two such dictators. Another thorny question: When Mussolini yields the control of marriage to the church, does he change Italian law? Italy, like other modern countries, regards civil marriage as the legal marriage and requires that it shall precede the religious rite. What agreement has been reached in regard to the education of youth in Italy has not yet been disclosed. Nor do we know what both parties mean when they say that the Catholic religion is recognized as the religion of Italy. It is not conceivable that Mussolini means by this what Pope Pius means."

#### Two Visiting Preachers

Visiting summer preachers bring interesting figures to the city pulpits. Rev. Theodore K. Vogler of Walla Walla, Wash., who has been active in efforts to free the Centralia I. W. W. prisoners, preached recently in the West End Collegiate Reformed church. "We know Jesus so well that he is almost too close for comfort. Would it not be a great deal easier to follow the mysterious Christ of the creeds," he asked, "than an uncompromising man who knocks on the door of our modern understanding, and cries: 'Seek ye first the kingdom of God?'" Another visitor in attendance at the summer session of Union Theological seminary is Rev. Dr. Claude M. Reeves, pastor of the Boston Avenue Methodist church, Tulsa, Okla., which now has a new building costing \$1,500,000.

#### An Ancient Church

Just above Trinity on Broadway, between Fulton and Vesey streets, stands St. Paul's chapel, the oldest public building in New York and the outstanding colonial church of the city. The chapel was opened for worship Oct. 30, 1766, and the steeple erected in 1794. Here George Washington had a pew which is still preserved in its place. The interior has been restored as far as possible to its original design and furnishings, even to the great crystal chandeliers. This summer, extensive renova-

tion of the exterior is being made and the old wooden steeple, being decayed, is to be replaced by a new spire of the same design.

#### Promotion for Dr. Gaylord White

Dr. Gaylord S. White, who has been on the staff of Union Theological seminary for 28 years, has been elected by the board of directors as dean of students, succeeding Rev. Charles R. Gillett, resigned. For the last nine years Dr. White has been director of the department of church and community service of the seminary. He has been the head worker of Union settlement for most of that time also, and in 1913 assumed the professorship of applied Christianity, bringing to students and churches a well balanced social point of view, courageous and discerning in his outlook. He is also well known to the summer session of Union students as the interpreter of social life and problems and the leader on the reconciliation trips throughout the city to meet the diverse groups of radical, racial, labor, national and political organizations little known to the average citizen.

#### Winning Back Strayed Lutherans

The home mission committee of the newly formed United Lutheran Synod of New York, under the presidency of Rev. Samuel Trexler, is undertaking an ambitious task to win back strayed Lutherans to the fold. The field to be covered is so wide and densely populated that the four missionary superintendents appointed to this task are to center their efforts through the education of the parish churches to this responsibility by means of sub-committees and an active campaign of advertising and the distribution of appeal literature.

#### Genuine Christian Service

Clement Schwinges, president of Active Membership corporation, Inc., is a business man who is making a definite impress upon the public on behalf of the employment of men and women past 45 who have been discriminated against because of age. As a speaker, Mr. Schwinges appears before churches, societies, luncheon clubs, to awaken interest in this movement. "Old age pensions," he says, "are only a palliative. What we want is a remedy. We want to prevent unemployment for the worker and labor turnover for the employer. We are not asking for charity. We want to prevent the need for it."

ERNEST W. MANDEVILLE



holic beverages and to cooperate with the national government in the enforcement of the 18th amendment. In the same tele-

gram the endeavors informed the President that they have accepted the pact of Paris as "a covenant of personal honor,"

and have pledged themselves to abide by its fundamentals and to work for its complete fulfillment.

## Special Correspondence from Chicago

Chicago, July 22.

PROF. Charles E. Merriam's new book "Chicago" is a good antidote for the very general pessimism with regard to the future of urban America. And Prof. Merriam speaks out of probably as wide a knowledge of Chicago—whose political life, he believes, is representative of American cities—as is possessed by any individual. For 28 years he has been a teacher of political science at the University of Chicago; for six years he served as an alderman; was once a candidate for mayor and is generally believed to have received enough votes to elect him if only honest votes had been counted. He knows the worst elements in Chicago and he knows the best; both are drawn life-size in this volume. He is no Pollyanna. Yet the "Chicago Emerging," which he pictures as he closes his book, is "a Chicago in which politicians function by serving the public rather than by robbing them; in which business assumes responsibility for the commonweal as well as the class weal; in which labor takes its part in shouldering the common responsibility; in which nationalities compete in presenting vigorous and public-spirited leaders; in which the whole community rises from its indifference and shakes off its sloth; in which law and order, and legal and social justice, not only exist but grow and develop new forms to meet the new conditions." This is the city Prof. Merriam sees coming into existence at this strategic point in the middle west; and those who know best the quality of its citizenship are assured that it is bound to be.

\* \* \*

### Churches Learning to View City as a Whole

One of the most heartening aspects of the present outlook is the way in which the churches of Chicago are learning to think together of their responsibility for the entire city. Parochialism is passing. The experience of working together through the church federation has brought into existence a larger sense of unity than could otherwise have existed. Particularly, the comity commission of the federation has functioned as an agency through which the denominations may consider the problem of adequate religious occupancy of the whole city rather than as an arbiter between denominations seeking the most desirable territory. A great forward step is now to be taken under the auspices of this commission. The most extensive and intensive religious survey ever made of an American city is planned for the very near future. It will require two years to complete it and will enlist the cooperation of practically all the major denominations and the important theological schools of Chicago. The field staff will be made up chiefly of seminary students whose investigations will be guided by a committee of experts. Among the problems to be attacked are those connected with the presence in the city of

more recent arrivals among racial groups, as Mexicans and Negroes; the extraordinarily rapid growth of certain suburban areas, and the social disintegration of the inner-city area where need is greatest and adequate agencies are most lacking. The church is faced with great responsibilities in all of these situations and it is perfectly clear that the problems involved can be met only by a united attack upon them. It is hoped that the survey will bring the problems out into a clearer light and result in a serious cooperative effort to solve them. The commission will have the advantage of a flying start since it will inherit the results of all the work done during the past two years by the research and survey department of the Congregational City Mission and Extension society, which will become the nucleus of the larger organization. Dr. Arthur E. Holt, of the Chicago Theological school, who is recognized as an expert in his knowledge of social conditions in the city, will direct the study.

### The Teachers Speak Out

The American Federation of Teachers, holding their annual convention at the Congress hotel July 6, spoke out boldly on certain topics. They went on record as "being unalterably opposed to all efforts of the power trust to propagandize in the public schools, or to censor texts to its advantage." They unanimously commended President Hoover "for taking steps inviting the leading powers to achieve a reduction in armaments." They condemned compulsory military education and requested the abolition of R. O. T. C. in high schools. They recommended that the subject of war be stressed less in school histories and the achievements of peace more; that heroes of peace, scientists, inventors and educators be exalted rather than warriors. They approved the entrance of the United States into the world court and proposed a ban on export of munitions to an aggressor nation.

CHARLES T. HOLMAN.

## Among the New Summer Books

### Imperishable Dreams: Lynn Harold Hough

Dr. Hough, now of the American Church in Montreal, in these sermons sidesteps nothing of the "new," nor does he relinquish the "old." "At the great divide between the past and the future stands the Master, with all the treasures of ancient good and all the hope of the untried days in his hands. We will travel with high assurance as we follow Him." (\$1.75)

### Our Recovery of Jesus: Walter E. Bundy

Dr. Bundy believes that, as a result of the doctrinal emphasis that has characterized much recent religious thinking, Christianity has lost much of its vitality. He calls for a return to a consideration of the personal religion of Jesus, his attitudes, mysticism, practical ethics, social vision. Thus only will Christianity regain its dynamic. "Dr. Bundy tries sympathetically and reverently to go back, beyond the Christology of the creeds, the ecclesiastical systems, the writings of Paul, John, and other interpreters, to Jesus himself." (The Churchman) (\$2.50)

### While Peter Sleeps: E. Boyd Barrett

Discusses with frankness the need of reformation in the Catholic church. The author appraises critically the archaic tenets which he believes must give way before modern thought. Dr. Barrett was an active Jesuit and priest for twenty years; he is still a member of the Catholic church. Says Dr. W. E. Garrison, author of "Catholicism and the American mind": "Dr. Barrett has written a book which is unique, so far as I know, in two particulars: it combines a thoroughness of information with a critical temper and an absence of animosity; and it brings to bear on the subject the training of a modern psychologist and psychoanalyst." (\$3)

### Beyond Agnosticism: Bernard Iddings Bell

Dr. Bell, warden of St. Stephen's college, fully recognizes the discoveries of science and the findings of modern philosophy, but he is not subservient to their dictums. He is writing for those who have not found satisfaction in them, for those who feel the need of a reconstruction of the individual religious experience; who would escape from the morass of current cynicism to a reasonable faith. He calls his book "A book for tired mechanists." (\$2.00)

### The Soul Comes Back: Joseph H. Coffin

A picture is drawn of the cosmos presented by modern science—physicist, biologist, psychologist—then upon this background is worked out the evolution of the average human individual, through common experiences and his natural thought development. "The temper of the book is admirable and fits it to be put into the hands of thoughtful people who are confused in their thinking." (Edgar S. Brightman). (\$2.00)

### Jesus of Nazareth: Charles Gore

Bishop Gore states that what he is trying to do in this volume is "to write in about 50,000 words an account of the life and teaching of Jesus to be read by a public which, whatever the diverse beliefs of its component individuals may be, will be fairly agreed in demanding a critical history." (\$1.00)

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